PROCEEDINGS

of the fourth

Annual Conference on Mennonite Cultural Problems

Held At

Bluffton, Ohio, August 24 and 25, 1945

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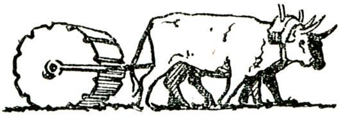

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The following schools and colleges cooperate:

Bethel College
Beulah College
Bluffton College
Eastern Mennonite School
Freeman College
Goshen College
Hesston College
Messiah Bible College
Tabor College

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For
the 1945 Conference

J. Winfield Fretz, Bethel College
John Koppenhaver, Hesston College
Menno S. Harder, Tabor College
Carl Kreider, Goshen College
Lloyd L. Ramseyer, Bluffton College

Printed at
North Newton, Kansas

PROGRAM OF THE FOURTH ANNUAL CONFERENCE ON MENNONITE CULTURAL PROBLEMS

Bluffton, Ohio, August 24 and 25, 1945

Friday Morning 9:00 - 12:00

*Chairman: P. E. Schellenberg, Tabor College, Hillsboro, Kansas.

"Educational Experiences of Men in C.P.S. and Their Significance"

Roy Umble—Mennonite Central Committee

"The Co-operative Testing Program of Mennonite Colleges and C.P.S."

Paul Bender, Goshen College, Goshen, Indiana

A Review of the Practices in Required Courses in Bible with Suggestions as to Desirable Procedures.

1. In Four Year Colleges
   Jacob S. Schultz, Bluffton College, Bluffton, Ohio
2. In Junior College
   Ivan Lind, Hesston College, Hesston, Kansas
3. In Academies
   A. W. Climenhaga, Grantham, Pennsylvania.

Friday Afternoon 1:30 - 3:00

Chairman: Ernest Miller, Goshen College, Goshen, Indiana.

"Evangelism on the College Campus"

Amos E. Kreider, Gorshen, Indiana

Business Meetings 3:15 - 5:15

Executive Session of College Presidents, Deans, and Registrars

Standing Committee of Conference on Mennonite Cultural Problems

Friday evening 7:30 - 9:30

Chairman: Ed. G. Kaufman, Bethel College, North Newton, Kansas

"The Scriptural Teachings on Church and State Relationships"

Erland Waltner, Bethel Church, Mountain Lake, Minnesota

Saturday Morning 9:00 - 12:00

Chairman: Roy Wenger, Mennonite Central Committee, Akron, Pa.

"An Evaluation of Methods of Transmitting Mennonite Ideals"

Paul Shelly, Bluffton College, Bluffton, Ohio

"Presentation and Evaluation of M.C.C. Draft Status Census"

Howard Charles, Mennonite Central Committee, Akron, Pa.

Saturday Afternoon 1:30 - 4:30

Chairman: Paul Erb, Editor, Gospel Herald, Goshen, Indiana

"The Mennonite Theme in Contemporary American Literature"
Mrs. Harold Bender, Goshen College, Goshen, Indiana

"Expressing Mennonite Ideals in Art"
J. P. Klassen, Bluffton College, Bluffton, Ohio

Saturday Evening 7:30 - 9:30

Chairman: Glen Miller, Goshen College, Goshen, Indiana.

"Recreation Among Mennonite Youth"
Melvin Gingerich, Bethel College, North Newton, Kansas

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*The Chairman of each session was in charge of the devotional periods.

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INTRODUCTORY REMARKS

The fourth annual Conference on Mennonite Cultural Problems was held on the Bluffton College campus at Bluffton, Ohio. The Conference consisted of the usual six sessions, the first two being devoted to the particular interests of college administrators while the last four were of more general interest to teachers, ministers, and lay people at large.

The 1945 Conference was the first one to be held in Ohio thus giving Mennonites in the eastern part of the United States more easy access to Cultural Conference sessions. As in previous conference sessions other group meetings were arranged to make possible the attendance of groups that otherwise would not have attended. These were the educational directors of Civilian Public Service camps, who held their conference just prior to the Cultural Conference session, also the General Conference Peace Committe held its session simultaneously with the educational directors' conference. It is likely that this will be the last time so large a number of Mennonite young people from various parts of the country and from various branches of the church will attend these sessions because of the diminishing size of the Civilian Public Service program now that the war is ended.

The papers presented at this Conference are herewith preserved for future reference by interested students in Mennonite history and culture. As in previous years the papers were a contribution to existing knowledge in the field of Mennonite culture. It is hoped that in the course of years the Cultural Conference will continue to be the channel through which cultural, social and religious problems confronting all Mennonites may be discussed. Through this medium also it is hoped that creative writing and thinking can be stimulated. The conferences to date have been of genuine interest to teachers in the schools and colleges, to ministers, and to an ever growing number of lay people who have an appreciation for the purposes for which the conferences are held.

J. WINFIELD FRETZ

THE SIGNIFICANCE OF THE EDUCATIONAL EXPERIENCES OF CPS MEN

By

Roy Umble

Since May, 1941, approximately ten thousand[1] men have been assigned to Civilian Public Service Camps to do "work of national importance" as authorized by the Selective Training and Service Act of 1940. Of this number nearly five thousand are under MCC supervision. These men have been participating in a most far-reaching and complex educational program, an educational program of the Church. A general survey shows that these men have been undergoing experiences gained through cooperative group living, through work, and through travel and new associations. In some cases, they have been organizing and conducting large sections of their own program.[2] Broadly speaking, much of this training and experience has educational value. The full significance of this experience may not be apparent to us now, nor for a few years to come, but the impact of these years, months, and days in Civilian Public Service will be felt in the home community, in the local congregation, and perhaps in the Church at large.

Even though the program is not complete, we may at this time ask certain basic questions: What is the nature of this experience and what is the nature of this training? How will this training and experience effect the CPS man? What will it mean to the local congregation and to the Church at large? Another more specific question might be for certain men who may wish to continue or complete high school or college study after CPS, what and how much of their training and experience may apply directly toward educational requirements?

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[1] This number is as of the date of the Cultural Conference, August, 1945. Records on August 15, 1945, showed there were 8505 in Civilian Public Service; of this number 3695 were Mennonites and 4240 were in camps or units under MCC supervision.

[2] In each unit an educational director is in charge of the educational, social and recreational activities. Included in the headquarters staff at Akron, Pennsylvania, is an Education Secretary. Robert S. Kreider served in this capacity from October, 1942, to April, 1943, and Elmer Ediger since April, 1943.

Representative Activities

Training and experience may be classified in a number of different groups; it is hoped that for purposes of this paper the following tentative grouping will be adequate to suggest representative camp and unit activities:

1. Experience gained through travel, through group work, through "close-in" group living, through facing of problem-solving situations,[3] through contact with various religious branches and denominations and with other sections of the country.

2. Orientation in a base camp, including first aid, safety education, and project orientation and training.

3. Informal courses: Bible, Mennonite heritage, agriculture, marriage and family, rural community, recreation, public speaking, German, Spanish, auto mechanics, typing, bookkeeping, and a dozen or two more, including music appreciation, arithmetic, business letter writing, and current events.

4. Leisure-time activities, hobbies, and handicrafts: reading of books and magazines, leather craft, collecting stamps, collecting pictures, photography, enlarging, drawing, writing, stenciling, mimeographing, quartets and chorus, ceramics, woodworking, wood carving, metal working, stone polishing, knife making, rug weaving, alabaster work, and letter writing.

5. Visiting speakers: Church representatives, government men and Selective Service Officials, week-end institutes, ministers, visitors, speakers and teachers from the colleges and high schools, and representatives from the MCC or other Church agencies.

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[3] This phrase is often referred to by the men as "non-resistance in action." The following incident as reported by Roy Wenger is an illustration. In one CPS unit, the men cut the weeds on a vacant lot and laid out a volley ball court. During the second game on the first evening of play, the ball was accidentally hit in the wrong direction and it bounded over a fence into a neighbor's garden hitting a tomato stalk and knocking off four half-ripe tomatoes. The neighbor and his wife examined the damage and bluntly told the players that he did not wish to see the ball in their garden again. They refused apologies and offers of money and of ripe tomatoes, and they stated with considerable feeling that they didn't want "CO tomatoes;" further, COs should not be having a good time when other young people from the community were away at war. Later, after a cooling off period, two representatives from the unit visited the neighbor and his wife at their home. They explained the relief activity of the church and the CPS program. At present the volley ball games continue and the neighbor is quite friendly.

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12. Correspondence courses from Mennonite colleges and academies, from extension divisions of accredited universities, and from trade and vocational correspondence schools.

13. Individual organized study engaged in by the CPS men in cooperation with, or independent of, the Civilian Public Service Education program.

14. High school equivalency examinations: comprehensive and subject matter sponsored by the board of public education in certain states.

15. Organized courses in "special schools;"[4] Christian Service and Psychiatry, one; Christian Worker, two; Farm and Community, five;[5] and Relief Training, nine; also for shorter periods, cooking schools, three; and craft schools, one.

It is safe to say that no one CPS man has had all of the experiences and training listed above; however, a large number of the men have served for more than two years, and during that time the majority have participated in experience, training and work which could accurately be listed in at least six or eight of the above categories. Few who are not closely and continuously associated with the program appreciate its breadth and complexity. Even those most closely related to the program by virtue of their position or draft status, or both, find that it is impossible to be thoroughly familiar with all phases of the program at all times.

Because of the many variables, the duration and the size of Civilian Public Service, I have taken the liberty of fortifying a few of the conclusions this morning with opinions from other CPS men in a wide number of base camps, hospitals and special projects.

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[5] The units in one project training course conducted by the Soil Conservation Service at CPS Camp No. 138, Unit 2, Malcolm, Nebraska, Farm and Community School were: types of erosion, factors affecting erosion and runoff, soil, land classification, conservation practices, waterways, contouring, terrace, forestry, and care of instrument. John Lehman is the project training assistant. At the end of the first season the annual report of the unit, August 16, 1945, stated:

"The project is under the supervision of the Soil Conservation Service of the United States Department of Agriculture. No representative of the technical agency are on the camp grounds and the Camp Superintendent has little direct contact with the men. The crews are all headed by CPS leaders. The opinion of the campers is that this is a very worthwhile and well-operated project. The work consists of laying out farms for contour farming, building terraces and dams with machinery, filling gullies, mapping and making maps of farms, and some office work. The majority of the work is surveying and all crews are small, usually two or three men in a group. During the winter months classes in fields related to project work were taught on project time."

Points of Significance Mentioned by CPS Men

Group Living. In letters from CPS men representing approximately twenty of our fifty units, I received the reply that *group living* was one of the most—if not the most—significant educational experience. One unit leader wrote:

> Here the problems of community living were learned the hard way by the trial and error method. It was either a case of learning how to live with other people, or being a completely miserable creature. Perhaps more camps should have studied this whole problem of living together in a more formal way by discussions and courses. Some camps have offered courses on community problems, and the rural way of life, or related topics. A course of that nature has real value for the post war era in that we will be better fitted to make a definite contribution to our (home) communities.[6]

When a man thoroughly understands his relationship to the group he is not only more willing to accept the decision of the group but also more hesitant to continue to oppose the decision of the group. In one of the smaller units, the director observed:

> It was interesting when we had decided something by a vote to see a man try to blame someone because it was not done the way he felt it should be done; then after some discussion he began to realize that it was a group decision and no one can be accused of deciding something the way "he" wants it and not the way the majority wanted it. We could see a great development along this line as fellows began to see the significance of making decisions . . .[7]

A camp represents many contrasts. The average base camp has from one hundred to one hundred-fifty men. Ages range from eighteen to forty; time spent in camp ranges from a few days to four years; formal education, from three or four years of elementary school to the Ph. D. degree; religious branches and denominations— fifteen or twenty (I was in one camp for several months where about twenty-five groups were represented); geographical distribution—twelve to fifteen states; pre-induction vocation—here also there is a wide range beginning with approximately fifty to sixty per cent farmers, and including business men, factory workers, truck drivers, clerks, teachers, salesmen, students, engineers, and a few doctors, ministers, and social workers.

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[6] Bertran D. Smucker (assistant director, CPS No. 144, Hudson River State Hospital, Poughkeepsie, New York) letter to author, July 19, 1945. Also Paul G. Nelson (CPS No. 42, Wellston, Michigan) etter to author, August 6, 1945, and Martin Schroeder, (CPS No. 136, State Village, Skillman, New Jersey) letter to author, July 19, 1945.

[7] Ralph Hernley (director, CPS No. 138, Unit 2, Malcolm, Nebraska) letter to author, August 7, 1945.

In one camp a thirty-year-old Ph.D. (a teacher with foreign study and teaching experience) bunked beside a twenty-year-old farm boy; they were the best of friends and each found in the other certain admirable traits which the other did not possess. In another dormitory in the same camp, a young personnel assistant with several years experience in chain grocery management slept beside an Amish boy who admitted, freely that the first trip outside his home county came to him on the day that he left for his pre-induction physical.

Even though all personal associations in camp have not been perfect—there have been disagreements—a "group consciousness" will be one of the inevitable outgrowths of this type of small community living and association. The mention of the state of Kansas, or Michigan, or Nebraska, or Pennsylvania immediately brings an image of a certain Joe, or Hank, or John, or of a certain Miller, Goering, Schrag, or Hershberger. Along with this, of course, will come an interdenominational acquaintance and understanding. This in turn, often tends to make the man more critical of the faults in his own religious group. The CPS man has found that his most intimate friendships grow out of a camp interest and association, may cut across denominational and conference lines, and may have little regard for the other man's home state, his age, or his pre-induction job. For the most part, CPS men have learned to talk and work together in spite of widely differing opinions.

Elmer Ediger summarized in the *CPS Bulletin* as follows:

> The group life in CPS has revealed to some the possibility of the genuine Christian community as an extension of the Christian family ideal. We have seen that a brotherhood strengthens individuals and is strengthened by those who seek to be sensitive to the personality and needs of others.[8]

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[8] Elmer Ediger (MCC Education Secretary), **Mennonite CPS Bulletin,** August 22, 1945.

Personal Growth. A second point of significance is the general broadening and personal growth based in contacts in travel, work and play. One educational director stated it this way, "CPS men have broadened their cultural base; and they'll continue to grow when they return"[9] to their home communities. Another man pointed out,

> There are... boys who have absorbed something from every speaker, they have read avidly in many fields, they have learned from the project, they have an understanding of government agencies and their methods, and they have caught a vision of the church at work.[10]

Many of the men have increased the number of books in their personal library, they talked to more people, listened to new ideas, expressed new opinions, and asked questions on a wide variety of important and unimportant topics.

Enlarged Vision. Work in public health projects and in mental hospitals has enlarged the vision of some men and has required them to become more sensitive to the needs close at hand: human needs, social needs, personal needs. They could be the leaders in the organization of a service program for the needy of the South and in the cities and for the mentally and the emotionally ill inside and outside our Church and state institutions. The voluntary service program may be related to the educational or the mission activities of the Church, but it should be based on a satisfactory blending of the theory and practice in which the Christian's desire to serve his fellow men finds expression in group work and group service—in experience and in witnessing. CPS men are in a special way qualified to organize and promote such a program.

Deepening of Personal Faith. The educational program of CPS has been Church-centered; it has been religion centered. Everything that the program tried to do has been in some way related to the non-resistant Christian way of life. Here is a program, said one educational director, "built around the Church." We have not apologized for this emphasis. One CPS man admitted his regret that in the past "The Church has not molded the everyday life"[11] of enough of its members. In many cases CPS forced men to relate action to belief. The Sermon on the Mount became a manifesto to be studied, to be believed, and to be lived. Christ is Savior, but he is also Daily Guide. Numerous examples might be cited to illustrate that men have found new spiritual roots. Their experience has underlined the difference between the man who knows what he believes and one who does not.

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[9] Frank Wright (educational director, CPS No. 77, New Jersey State Hospital, Greystone Park, New Jersey) letter to author, July 21, 1945. Also Delbert Schrag (administrative assistant, CPS No. 31, Camino, California) letter to author, July 27, 1945.

[10] Grant Stoltzfus (assistant director, CPS No. 142, Woodmine Colony for Feebleminded, Woodbine, New Jersey) letter to author, July 27, 1945.

The leader of a special school hospital unit wrote,

> It is not uncommon to find a group discussing certain Scriptures and finding besides the ideas expressed by the members of the group, two or three translations of the Bible, a thorough concordance and one or two commentaries.[12]

The educational director of a relief training unit recalled two men who caught the "service" vision of CPS.

> I think of one man who was in a . . . camp with me. Before coming to camp he was working as a carpenter and plumber, satisfied with his life and spending most of his time in meaningless activities. Through making his decision to go to CPS and through this experience . . . he was given the impetus and motivation to achieve new levels of Christian living which never had been his. Now he is interested in finding some way his skills can be put to use for the Kingdom. He has direction and purpose. The whole course of his life has been changed.
>
> Another . . . fine fellow came to camp with little . . . education and was fired with . . ambition . . . He plans now to go into medicine and is interested in long range service with the church.[13]

Appreciation of Value of Academic Training in a Church School. There is the feeling also that CPS may have made certain men more school minded, more Church school minded. Now and then one talks to a man who never intended to go to high school or college—until he came to CPS; now he plans to go. If he cannot go, he says that he will send his children. These men see more clearly the "relationship between preparation and ability to serve."[14] Of course, there are exceptions and the college man who has not been able to mix with the fellows has not been free from criticism.

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[11] Martin Schrag (educational director, CPS No. 33, Ft. Collins, Colorado) letter to author, July 27, 1945. Also James R. Clemens (Educational Director, CPS No. 18, Denison, Iowa) letter to author, July 28, 1945.

[12] Loris Habegger (assistant director, CPS No. 63, New Jersey State Hospital, Marlboro, New Jersey) letter to author, July 25, 1945.

[13] Tartt Bell (educational director, CPS No. 26, Alexian Brothers' Hospital, Chicago, Illinois) letter to author, August 16, 1945.

In his annual report, the educational director of one of the Christian Workers' School units pointed up the "need for a Christian Workers' School" as follows:

> We who have chosen Civilian Public Service have done so because our philosophy of life is based primarily upon a religious foundation. We believe that the life of sacrificial service which Christ exemplified is the life most worthwhile. The world today with its crying moral and spiritual need presents to us an unprecedented challenge—a challenge to prepare ourselves now for serving those who are in need. Many men are now being thoroughly trained for material and military duties. How much more should we devote ourselves to systematic training which will help us to be more useful in work of spiritual value! We do not know what our eventual field of service may be; but we do know that there is a work for every earnest and zealous Christian.[15]

Appreciation of Need for Secondary Leadership. CPS has revealed a great need for secondary leadership;[16] a man who can get something done with a committee, a man who can help a director and an educational director, a man who can assume leadership of an elementary nature, a man who can plan and promote a camp activity. This suggests training for Christian service for many laymen who are not and who may never be ministers or pastors. It is true that CPS has given much opportunity for leadership; in fact, it has required it. At the present time all the camp directors and educational directors are drafted men; few of them had any previous administrative experience. When a new leader was needed, he was trained within the system. The work that these men have been doing should be studied in an attempt to determine how they can be put to work by the Church. The fact that certain men were drafted has made them "available" for Church work; under normal circumstances they would not have developed their qualities of leadership, or they would have contributed their energy and strength to projects outside the immediate program of the Church. A hospital unit leader wrote:

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[14] Martin Schrag, op. cit.

[15] Ernest Lehman (educational director, CPS No. 93, State Hospital, Harrisburg, Pennsylvania) Report of Christian Workers' School, 1944-45.

[16] Martin Schrag, loc. cit.

> Many men for the first time learned the problems of leadership by actually serving as leaders. Hundreds of men developed new talents and techniques of leadership. Hundreds more served in minor capacities on committees and if nothing else learned to appreciate some of the problems of leadership and the need that leaders have for cooperation. Totally speaking all of this is significant for the following reasons: 1. It actually will give our churches and communities men who will be able to lead effectively because of their experience; 2. We have developed a philosophy of leadership endeavoring to forge something between democracy and authority.[17]

Today we do not claim that these are the only *points of significance;* one might also mention lack of personal growth, failure to respond to educational opportunities, weakness or inability to find value or growth opportunities in the individual and the group conflict. However, CPS men in their planning and even in their administrative failures may have grown and have learned something of practical value. It may also be pointed out that in many areas learning has been partial or fractional, and in a process of voluntary education there are many gaps; routine learning procedures and habits may be out of line with sound pedagogical practice. The first requirement of any course was: will it interest the men? Next, we asked: is this something that will have meaning for them?

Possible Implications for the Colleges

CPS, a Cross Section of the Young Men of the Church. CPS has brought the administrative officials and the faculties of the Mennonite Colleges to see and know a representative cross-section of the young men of the Church. This was one of the startling revelations to certain faculty men who served as camp directors and educational directors in the early days of the camp program. The student body of the Mennonite school is more restricted in its educational and vocational interests, in its geographical distribution, its religious affiliation, its age, and in its educational and vocational background. The college instructor has developed an interest in these young men; many CPS men have learned to appreciate the college teacher. They are friends.

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[17] Bert Smucker, loc. cit.

Flexibility and Experimentation in the CPS Educational Program. CPS has allowed a greater flexibility and experimentation in the educational program. Men have volunteered for a project, not only in terms of the work to be done, but also in terms of a school program—the study course, and the special guest speakers. Men with certain interests lived and worked and studied together. Outstanding examples perhaps are the Farm and Community Schools—laboratories in group and community living. An example of a specific course not offered in any Mennonite College is "The Mennonite Community."[18] In a relief training unit, the men responded very well and voiced much appreciation for a course in "Races and Classes." This was a study of certain nationalities and minorities, and dealt with the Christian attitude toward such groups—their opportunities and problems.

Post-CPS Educational Needs of CPS Men. It would appear that the colleges might have an excellent opportunity to follow up on certain interests of the men as expressed in their camp activities and as expressed in an occupational questionnaire completed in March, 1944. Farming, or agriculture, and religious work rank first and second on that poll. CPS men who return to college will likely look in the catalogues for courses in wood-shop, industrial arts, farm records, soils and crops, community recreation, animal husbandry, handicrafts, religious activities for young people, etc. Much more study is needed on this point if we are to begin to serve a cross-section of the young men of the Mennonite Church and not merely those who stated their preference for liberal arts study and training.

Need for Adequate Counseling. CPS men will need and will appreciate an adequate counseling system on the campus. The person who is assigned the responsibility of coordinator of information for returning CPS men and women should be someone who has been intimately connected with the program—someone who knows its satisfaction and heartache, someone who will be able to listen to the CPS man as an individual person and not merely as one of "those fellows" who was in a camp "somewhere," or who was at a hospital of "some kind," "some place."

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[18] Units in this course outlined and taught by Guy F. Hershberger, Goshen College, are: I. The Mennonite Way of Life; II. The Community and Its Importance; III. The Mennonite Community, Past and Present; IV. Current Social Trends Affecting the Mennonite Community; V. The Mennonite Community of Tomorrw and Its Program.

Need for Extension Services. CPS men who return to their home communities, rather than to college, are likely to continue to ask for services from the colleges and from the college staff. Week-end institutes, short courses in marriage and family, or one in raising chickens, or farm records—these suggestions will come from the men. Adult education and extension services have, in the past, either been ignored or have been handled in the "spare" time of the college faculties who "enjoyed that sort of thing." It is to be hoped that the leaders of young peoples' activities will counsel with their local ministers and leaders before week-end institutions and courses are arranged. But in CPS we have proceeded on the assumption that anyone has a right to write to anyone, and for many that pattern is likely to continue. If speakers are invited by an unofficial leader, and the speaker decides not to come, young leadership will look elsewhere and will seek visiting speakers who will cooperate.

A few years ago, in an article in the *Reader's Digest,* Herman Wells, president of Indiana University, said that the campus of Indiana University was the State of Indiana. Home communities and local congregations have a right to request and receive extension services from denominational colleges.

Significance in Terms of Academic Credit

In the introduction we asked a question relating to the evaluation of CPS education in terms of academic credit. Let us now direct our attention to the categories of experience listed earlier. Of the 4,000 men in MCC units, we may assume that at least 500, perhaps as many as 1,000, will wish full-time, or part-time post-CPS educational opportunities.

The evaluation for the last four categories: correspondence courses, special schools, individual study in an accredited school or college, and equivalency examinations will be relatively easy to record and report. Colleges have well established policies toward credits for correspondence study and also equivalence certificates issued by the State Department of Public Instruction. In most cases it is hoped that those policies will be adequate to cover courses which have been completed and properly recorded.

For every man enrolled in the "special school" courses, and in certain other organized courses, permanent records will be available upon request. These records are available in the Liaison Office in Akron and are compiled from the information submitted by the local instruction and educational director on printed forms approved by the Mennonite and Affiliated Colleges. Recommendations for credit are prepared by the Educational Liaison and the representative of the Mennonite Colleges. Brief one-page course summaries will be available for the colleges; these will compose a Guide to the Evaluation of Training and Experience in CPS Education. To date, approximately one hundred courses have been reported for credit evaluation.

The remaining eleven categories of experience and training can not or have not been reported or recorded, and the problem of measuring what has been learned will need to follow a somewhat different pattern.

In his statement published in the *Association of American Colleges Bulletin,* for October, 1944, Dr. M. O. Sharsten, Director of Admissions, Pacific University, outlines what he calls "tentative conclusions" relating to the problem of "College Credit for Military Experience." It is assumed that college administrators are familiar with this article and with the principles on tests, therefore, a brief review will serve our purpose at this time:

1. American educators are, on the whole, opposed to the granting of blanket credit . . .

2. The consensus of opinion, among representatives of the colleges, universities, and accrediting associations, appears to be that educational credit for military experience shall be based upon *demonstrated educational competence.*

3. Educational competence, for purposes of student accreditation and student classification, may be demonstrated by examination.[19]

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[19] M. O. Sharsten, "College Credit for Military Experience," **Association of American Colleges Bulletin,** III (October, 1944) pp. 423-429. Cf **Pacific University Bulletin,** XLI (September, October, 1944) pp. 9-11.

In his current book entitled *THE VETERAN COMES BACK*, Willard Waller stresses (p. 296; Dryden Press, New York, 1944) the need for using tests (whether for guidance, placement, or credit):

> It goes without saying that in educating veterans, we must make use of the tests and the apparatus of guidance which the last few years have brought forth in such profusion.[20]

Dr. Sharsten's article[21] continues by listing the various United States Armed Forces Institute examinations and indicates that alternate forms of the examinations sponsored by the USAFI are available to institutions of higher learning from the Cooperative Test Service of the American Council on Education. This information is well known to Mennonite colleges and to approximately 500 CPS men who cooperated in the testing program, to be reported this morning by Paul Bender.

Colleges may wish to decide now what their policy will be, with respect to returning CPS men. The policy should be broad enough to include all requests to all cooperating schools, and the principles should be announced to the CPS man now (or soon), so that he can begin to plan the details of his post-CPS education and adjustment.

Thus far, we have suggested that Mennonite schools may agree that certain educational experiences in CPS may be transferred to high school or college in a manner similar to the transfer of credit from one school to another. Secondly, we have pointed out that, in general, colleges, universities, and accrediting agencies approve of tests and examinations to determine "demonstrated educational competence," or educational development, for the purposes of educational placement and accreditation in areas in which no adequate record or evaluation is now available.

There are certain areas of study, more or less well defined, in which a comprehensive objective examination might be built to measure what has been learned. This test could be used for granting "earned" credit. An excellent example, it seems, is the field of Mennonite Life, Principles, and History. Nearly every man in

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[20] Willard Waller, **The Veteran Comes Back**, Dryden Press, New York, 1944, p. 296.

[21] M. O. Sharsten, **loc. cit.**

CPS has met personally with all of the branches of the Church, he has talked with many of their leaders, he has been exposed to the core course booklets, he has read various church periodicals and has participated in an indefinite number of discussions related to various doctrines, customs, and traditions. The Mennonite colleges have appointed Cornelius Krahn, Bethel College, to prepare a test in this area, and it is hoped that the first drafts may be available within the next few months. Another area for testing might be abnormal psychology, or psychiatry, or mental hygiene. Approximately one thousand of our men are at present working in mental hospitals and training schools. It is possible that a number of other areas should be considered for credit possibilities and testing: counseling, shop work, surveying, and music appreciation, introduction to agriculture, etc.

Other areas of experience, less well defined and limited to certain camps and units, may also require tests. What about the business manager with two years experience, a high school graduate, who plans to major in business administration? Should he be placed in the same accounting class with an entering college freshman not yet eighteen? Or the boy who has been cook in three camps, attended a three-months cooking school, and has served as head cook and dietitian for a group of fifty for over a year? Is he justified to ask for an opportunity to demonstrate his "educational competence" in Foods? Or the laboratory technician, or the camp clerk, or the administrative assistant, or the project foreman? How should these men be placed? Could tests be devised to evaluate their educational competence?

It is appropriate here to speak a sincere thank you to the Council of Mennonite and Affiliated Colleges for the contribution they have made to CPS and to CPS men. We appreciate their counsel in the past and hope that we may continue to look forward to their help and cooperation.

We began by admitting that the full significance of the program will be more clear in retrospect. CPS men were varied in their background and interests when they reported to camp. In spite of many similar experiences, men will leave camp with even more variations in their abilities and attitudes. In talking to men from the camps, and in hearing reports of recent visitors, one gathers that a few men have been affected very little, if at all. Included in this group, are those who have participated very little, those who are so-called "negative," and those who say they do not wish to learn how to participate in the activities in the home community. A second group, rather large perhaps, may be rather neutral toward CPS; they are not enthusiastic about it, neither are they opposed. Finally, we believe that many men have caught the vision of the church at work, a vision of the unfinished task of CPS, and a vision of what he hopes to translate to his home community.

COOPERATIVE TESTING PROGRAM OF MENNONITE COLLEGES AND CIVILIAN PUBLIC SERVICE

By

Paul Bender

(Address given to the Conference on Mennonite Cultural Problems held at Bluffton College, Bluffton, Ohio, on August 24 and 25, 1945.)

Early in the operation of the Civilian Public Service camps, Mennonite colleges had set up rules for the granting of academic credit for certain formal educational courses in the C.P.S. camps. With the development of the educational program in the C.P.S. camps, it became evident that there were many experiences received by C.P.S. men which had educational value. These included not only the formal courses, such as those that came to be conducted more particularly in specialized schools, but also various more or less informal experiences. To meet the need of placing a proper evaluation on these educational experiences, the Mennonite college presidents appointed in July, 1944, the Committee on the Evaluation of Civilian Public Service Education, composed of representatives from Mennonite colleges and from the Mennonite Central Committee. The work of the committee has consisted of setting up criteria for the granting of college and high school credit for formal educational experiences in C.P.S., setting up standards for creditable correspondence studies offered to C.P.S. men by Mennonite colleges and secondary schools, and the finding and developing of tests for the granting of credit to C.P.S. men for specific experiences or studies in C.P.S.

Early in the work of the committee, there was appointed a liaison officer as between the Mennonite colleges and the educational program of Mennonite Civilian Public Service. This officer was assigned the duties of carrying out the procedures set up by the Committee for the Evaluation of C.P.S. Education, and of interpreting the C.P.S. educational program to the colleges and the college standards to C.P.S.

One of the problems faced early by the committee was that of securing some objective measure of the educational level of the C.P.S. men taking part in the courses for which academic credit was to be allowed. Many of the men in these courses did not have the formal schooling usually required for admission to credit courses, but were men of interest and maturity who, it was deemed, were of an educational level equal to those having the formal schooling. It was the concern of the committee both that the man should be placed into the educational program at his proper level for his own benefit, and also that the educational value of the course should not be jeopardized for those for whom it was intended by the presence of too many men not capable of carrying forward the work.

In addition to these safeguards of educational maturity, it also was desirable to be able to measure the general educational development of the C.P.S. man, secured through his informal, as well as formal, educational experiences in C.P.S. In addition, there were certain specific experiences more or less common to large groups of C.P.S. men which might warrant the granting of academic credit. Among these were the two areas of experience, first, in the study of Mennonite life, principles and history, and, second, in the study of abnormal psychology by those men with experience in mental hospitals. There were also miscellaneous experiences such as individuals might secure through their own study or interest which might lead to a specific academic course credit.

As the educational program of C.P.S. developed, there came to be established specialized schools in which groups of men having common interests of study were assembled at a given unit, and there was organized for them an educational program with formal courses in the field of their interest. These required an evaluation on the basis of more or less formal criteria developed by the committee and patterned after the ordinary course work in high school and college.

The problem of finding or developing proper testing materials to meet the specific needs of C.P.S. men was before the committee. In the area of specific experiences, two programs were inaugurated for the development of testing instruments. The first of these is in the area of Mennonite life, principles and history, and is being developed by Professor Cornelius Krahn of Bethel College. The second of these is in the area of abnormal psychology and is being developed by Dr. Roy Wenger of the M.C.C. staff. For other miscellaneous educational experiences in specific subjects the committee chose to use such standardized tests as are available, particularly those developed by the United States Armed Forces Institute and available through the American Council on Education.

In the area of general educational development, it was found that men in C.P.S. had experiences roughly parallel to men in the Armed Services, for whom the U.S.A.F.I. had made specific provisions. The U.S.A.F.I. had provided educational services to men in the Armed Forces in the areas of correspondence study, self study, and group study. They had also prepared end-of-course examinations and subject examinations for determining achievement in particular subjects. In addition, they had prepared a set of general educational development tests designed to measure the man's educational maturity as gained through informal experiences. The service to the serviceman includes compilation of records of his educational experience while in service to be sent to schools or to employers on request.

The General Educational Development tests seemed to offer to the C.P.S. program a method of evaluating the educational maturity of C.P.S. men. These tests were developed for the purpose of measuring mental maturity for the serviceman. The method of the test is usually to ask the man to read a passage covering subject matter in the area to be tested, and then to ask questions that test his ability to understand and interpret the subject matter. It does not presuppose any formal study, and therefore is not tied to any specific set of facts. The tests are designed to measure the intellectual ability of the man in the specific area covered. These tests have been prepared in two forms—one released exclusively to men in the Armed Forces and the other made available to civilians. On the college level they include four tests:

1. Clearness and Effectiveness of Expression.
2. Interpretation of Reading Materials in the Social Studies.
3. Interpretation of Reading Materials in the Natural Sciences.
4. Interpretation of Literary Materials.

On the high school level there are tests in these same four areas, and there is added a fifth test in General Mathematical Ability. These tests have been standardized, the high school level tests by giving them to high school seniors throughout the nation, and the college level tests by giving them to college students successfully completing survey or general education type courses in the specific areas covered by the tests.

It seemed evident that these tests were adaptable to any general educational development situation, including the experience gained by men in C.P.S. There was need, however, for the development of norms for these tests as related to students in Mennonite colleges and secondary schools, if they were to have the highest value as applied to men in Mennonite C.P.S. who might wish to receive credit for their experiences in Mennonite schools.

It was agreed by the committee that it would be well to give tests to all Mennonite college and high school students for the development of norms, and to C.P.S. men for comparison with these norms. It was desired to secure the full cooperation of all Mennonite schools. For this reason only one of the battery of tests was chosen, thinking that with a larger program, it might be too difficult to secure full cooperation. The tests on the Interpretation of Reading Materials in the Social Studies, both for the college level and for high school level, were chosen, because they seemed to fit most nearly in scope the experiences of men in C.P.S. The interest of C.P.S. men in peace and related problems, as well as the special training carried out by many of them in the Relief Training Schools and in the Farm and Community Schools, all centered rather closely around the area of the social studies.

In carrying out the testing program, it was agreed to organize a centralized purchasing and distribution program through which all materials for the tests were secured and sent out to the various Mennonite colleges and secondary schools and to Mennonite C.P.S. There was full cooperation on the part of Mennonite schools, with nine Mennonite and Brethern in Christ colleges administering the college form of the test to a total of 712 cases, and seven Mennonite and Brethern in Christ academies administering the high school form of the test to 659 cases. In C.P.S. the college form of the test was given to men in twelve specialized schools and hospital units, with 275 cases. For the sake of comparison, one base camp was chosen, in which the high school form of the test was given to 79 cases.

The test papers were all scored and the results were studied statistically. Most of this statistical study was made by President P. E. Schellenberg, who was a member of the Testing Committee. These results are shown on the accompanying tables in which the numerical scale represents standard scores, and the bar graph shows the medium, the 25th and 75th percentiles, and the extreme lower and upper scores. On the graph for the college form of the test are shown the percentile distribution of scores made by students in all Mennonite colleges and arranged by classes; the percentile distributions of scores made by men in C.P.S. specialized schools, arranged according to their formal schooling, in which each man was placed in the elementary, high school, or college group depending upon whether he had any schooling in the group; and the percentile distributions for groups in colleges of the nation completing either a survey type social study course or a world history course, as developed by the American Council on Education. The table showing the results of the high school form of the tests shows the percentile distributions for students in all Mennonite academies, arranged according to classes; for men in one base camp; and for high school seniors, arranged according to geographical regions, and for the entire nation,as developed by the American Council on Education. The table also shows for each percentile distribution the number of schools participating, the number of cases, the mean and the standard deviation.

A study of the scores on the college form of the test reveals the following facts:

1. There is definite year by year progression in the scores made by college students from the freshman to the senior year of college.
2. College sophomores compare almost exactly with students in national college just completing a general education course in social studies. These two groups should presumably be of about the same general educational development in the area of social studies.
3. For men in C.P.S. specialized schools, there is a marked difference in scores for the three educational level groups.
4. For C.P.S. men having had at least some college experience, the distribution of scores is well above that of college sophomores and slightly above that of college seniors in Mennonite colleges.

A study of the scores on the high school form of the test reveals the following facts:

1. There is a definite year-by-year progression in scores made by

students in Mennonite academies from the freshman to the senior year of the academy.

2. Academy seniors rank slightly above the national average and about with the regional averages for the Middle Atlantic states and for California.
3. C.P.S. men in the sample base camp showed a consistent increase in score between the groups having had no high school, those with some high school, and those with some college.
4. The average for the total of men in the C.P.S. base camp was slightly below the national average and, also, somewhat below the average of seniors in Mennonite academies.

A comparison of the scores made by C.P.S. men with those made by students in Mennonite academies and colleges, and with the national average, reveals facts which may be interpreted as follows:

1. The consistently higher average for men in the C.P.S. specialized schools as compared to the standardizing groups for the same educational level might be interpreted in either of two ways: first, there may have been a high selection of men with superior educational development for admission to the specializd schools, or, second, the experiences of men in C.P.S. have had definite influence on the general educational development of these men. There probably was some of each of these factors present.

2. The group of men in the C.P.S. specialized schools who have had only elementary school education contained a fairly normally distributed group with a median score of about sixty and also a sizeable group scoring below this first group with a score of about forty. Apparently, in the selection of these men without high school training, there was included a number whose general educational development was not superior.

3. The relatively high scores made by men who had at least some college training and who were present in C.P.S. specialized schools, would seem to indicate also either a high degree of selectivity or that their experience in C.P.S. has contributed materially to their general educational development. The latter explanation seems to carry considerable weight in as much as a large proportion of men with college training in C.P.S. found their way into the specialized schools, and also because this group included men of all levels of college training from freshman to graduate and post-graduate.

There was some attempt made to see whether there was any correlation between the age of the C.P.S. man and his score on the test, thinking that age alone might be a factor in general educational development. Individual correlation charts were worked out for college freshmen in Mennonite colleges; for men in the C.P.S. specialized schools on each of the three educational levels—elementary, high school and college; and for men in the C.P.S. base camp on each of the three educational levels—elementary, high school, and college. In all of these cases it was not possible to find any significant correlation between age and scores. One interesting sidelight appeared from this study, in which college freshmen boys under 18 scored higher than the average for college freshmen, indicating that the very process of completing high school and entering college at the age of 16 or 17 selected boys of higher ability.

It was also kept in mind that there might be a correlation between courses studied in the social studies field in high school or college and the score made by the person on this social studies test. The general impression on examining the tabulation of the scores, along with a list of social studies courses taken by each person, seemed to indicate that there was no significant correlation between social studies courses taken and the score on the test.

A number of uses that might be made of these test results suggest themselves. The American Council on Education through its Cooperative Study of Training and Experience in the Armed Services, recommends to high schools and colleges certain uses to be made of the G.E.D. tests as applied to the veteran returning to school. They recommended that the tests be used both for placement of the man on his proper educational level in school and for the granting of credit in a specific manner. For the high school level tests, it is recommended that either a score of thirty-five on each of these five tests or an average score of forty-five on the battery of five tests shall be considered equivelent to high school graduation. For the college level tests, it is recommended that for certain specified critical scores there be granted a maximum of six semester hours of college credit in a survey type of course. The critical score for the social studies test for granting this credit is fifty-five. The other tests have critical scores slightly different.

For use in connection with C.P.S. men, a number of things suggest themselves:

1. The scores on the tests can be used to check educational levels

of men in classes which are being operated for college credit, in order to determine the homogeneity of the group, and, therefore, the validity of the credit to be granted.

2. The score made by an individual C.P.S. man can be used to check his own educational level to determine whether he is capable of doing work for credit in credit courses in C.P.S.

3. The score made by the individual C.P.S. man can be used as one criteria for admitting the man to a specialized school in which he will presumably pursue courses for credit.

4. For the C.P.S. man returning to a Mennonite college, a score on the test might be used for placing the man on his proper educational level in his college work. This placement may be either a classification or an indication as to whether a man should take lower level or more advanced courses in a particular field.

5. For the C.P.S. man returning to a Mennonite college, the score on the test might be used for granting college credit as recommended by the American Council on Education. A look at the chart will indicate what proportion in a particular group taking the test would be eligible for credit according to the critical scores recommended by the American Council on Education. For instance, seventy-five per cent of C.P.S. men in specialized schools having had some high school would be eligible for six semester hours of credit in social studies survey courses. It might be noted also that slightly more than twenty-five per cent of sophomores in Mennonite colleges would not be eligible for such credit on the basis of this test. Other comparisons, both for the college and high school forms of the tests, can readily be made from the chart.

The Committee on the Evaluation of C.P.S. Education is considering these results, and will prepare recommendations for their use.

A REVIEW OF THE PRACTICES IN REQUIRED COURSES IN BIBLE WITH SUGGESTIONS AS TO DESIRABLE PROCEDURES

By J. S. Schultz

The issue of required versus elective courses has been very much alive for the last half century at least, majority opinion once swinging clear over to electives, then to strict requirements. Keen interest in democratic procedures and a desire to urge students to learn to make intelligent choices were responsible for a wide range of electives in recent decades so that some college catalogs for instance listed as many as 75 courses from which incoming freshmen might choose their curricula. That practice seems to have reached its limit so that in the last half dozen years or so a strong trend is developing toward a relatively small number of prescribed courses. The present movement, however, is not a pure repetition of practices of the last time the cycle reached that point but is now coupled with the element of limiting offerings to content carefully covering all areas of general education which all entering college students should receive, and subjecting these to tests which can determine which sections of these areas each individual student has reasonably mastered and which he should study so that he may be sufficiently oriented in broad fields of knowledge before setting forth to specialize.

If that is the accepted theory in general education there seems to be no reason for rejecting Bible courses. Let us keep the pattern in mind while we review briefly practices with Bible courses in different colleges; then review present requirements in four Mennonite colleges as to Bible courses; then suggest procedures we must adopt in the field of Bible study and a common project we might want to undertake.

A report of practices in Bible requirements or lack of them was made by Edgar H. Evans, a trustee of Wabash College, found in "Christian Education" of June last, more complete than my limited time and access to library material since receiving this assignment could produce. Thus I am using this material as background. Mr. Evans from a very recent study made by the Church Boards of Education that of 768 four-year colleges and universities, 152 offered no Bible courses, 210 (½ of these being state institutions) offered elective courses, and 411 required Bible in their curriculums (112 of these were Catholic, 299 Protestant and independent.)

Mr. Evans reports that in over half of a given 62 Protestant colleges only ten percent choose Bible and in the remainder of this group fewer than half of the students include Bible in their curricula. In a sampling of one large and one small college less than one percent of students chose Bible. Of colleges not now having required Bible course, about half never had them, the remainder dropped the requirement. The writer concludes that to about half of the college students the Bible remains a closed book which results in rendering higher education largely purposeless to such students. He goes on to quote men like Alfred Noyes, Felix Morley, James Truslow Adams, Robert M. Hutchins as men who place great weight on Bible and Christianity as potent and necessary in our civilization. He further states that students from 201 colleges where Bible was required offered very little criticism, rather much more commendation relative to that practice. I feel confident that it could well be added here that Bible teachers and the general atmosphere of the campuses are strong determiners of the effectiveness of required Bible courses.

Now a brief survey of Bible requirements in the four four-year colleges of our group: Bethel, Goshen, Tabor, and Bluffton. Each requires two or more courses in Bible for graduation and each offers a major in Bible. Since Bethel College alone operates on the quarter basis, its requirments have been translated into semester hours for easier comparison in every case where credit hours are referred to. To meet graduation requirements a student completes 12 hours at Bethel, six at Goshen with the urge that he take one course each of the junior and senior years in addition, 20 hours at Tabor and eight at Bluffton for the A.B. and 5-6 for the B.S. degree. In Goshen and Bethel specific courses are prescribed while in Tabor and Bluffton they are chosen upon counsel by advisers. Mennonite history is required of Mennonite students at Goshen and Bluffton. Colleges vary in the matter of courses included in the Bible department; religious education and Mennonite history may or may not meet Bible requirements.

The size of the Bible major, too, varies. For the A.B. or B.S. Bluffton requires 18 hours in upper courses with a minimum of four in lower; Tabor, 21 hours total; Goshen, 24 total with 12 in upper hours; Bethel, 27 total of which 14 must be in upper courses. For special degrees in theology half or more of the entire course consists of Bible courses.

Out of these facts emerge several possible questions. Shall Bible be required in Mennonite colleges, is answered affirmatively by all. Shall they go beyond offering a major, is answered by three of the four institutions by yes. That may or may not solicit discussion. Three questions seem definitely to merit discussion at least, if not some form of conclusion. 1) How many hours? 2)Shall the courses be required or elective? 3) How shall we measure results?

Number of hours vary, as mentioned above, between six and 21. Comparing reasons for each of these should help us to see reasons for a change or we might become the more convinced that our practice finds a good defense. Requiring specific courses of letting the student choose under guidance each have advantages and those should perhaps be aired. Sequence and balance are important and can possibly be achieved in either way. Which is more effective?

The question of measuring results or the problem of evaluation is considered a most important element in the process of education today. In this whole area of Bible or religion or Christianity knowledge is a fundamental factor but that of attitudes, beliefs, convictions seems even more important. If any institution is now using a Bible knowledge test that is entirely satisfactory, either self-made or one commercially prepared, I am sure some of us would appreciate knowing about it. Such a test will help us find the answer to number of hours that ought to be required and partly, which courses best serve that purpose. If we do not have one, why not set to work jointly to build one? A more difficult but a very helpful task challenges us, it seems to me, in the way of jointly constructing an attitudes test which would reflect the student's belief or degree of conviction on basic Mennonite convictions. Scores would not have value in terms of number right or wrong but in terms of consistency, agreement with our church or conference emphasis, personal conviction, Christian growth toward the goal of the particular college or Mennonite group, etc. Developing such a test should be of much worth in clarifying our Bible teaching. These several questions are pertinent not only for four-year colleges but for all our institutions and the last one raised will largely help us clarify the other issues, I believe.

A REVIEW OF THE PRACTICES IN REQUIRED COURSES IN BIBLE WITH SUGGESTIONS AS TO DESIRABLE PROCEDURES IN JUNIOR COLLEGES

By Ivan Lind

The purpose of this study is to discover the Bible requirements for graduation from the junior colleges; point out whatever significant factors that may have a value to those interested in this phase of the role of the junior college, and bring recommendations in the light of the findings.

The source of information was the most current catalogues available from the respective institutions. Forty institutions are included in the study. These were selected as somewhat representative and yet at random from the listings of privately controlled junior colleges as listed in the annual tabulation in the JUNIOR COLLEGE JOURNAL with perhaps one or two exceptions. This procedure has largely limited the study to those institutions that are members of the NATIONAL ASSOCIATION OF JUNIOR COLLEGES.

Table I lists the name, address, control, date of catalogue, and semester hours of Bible required for graduation of each of the forty institutions.

FINDINGS

TYPE OF COURSES REQUIRED

Four types of courses are evidenced among the specified Bible courses which are required: (1) Introductory materials such as introduction to Christianity and survey courses of a synthetic nature; (2) Historical courses, designed to give the origin and development of the denomination represented; (3) doctrinal courses designed to systematically present the great doctrines of the Bible with due emphasis upon any doctrines peculiar to that particular group; (4) Book studies with an approach to methods of exegetic study.

THE AMOUNT OF BIBLE REQUIRED

A number of factors must be taken into account when considering the Bible offerings of the junior college. The most pertinent of them are:

1. The aims or objectives of the school under consideration.

2. The attitude of the accrediting agency with which the school may be affiliated.
3. Attitudes of the higher institutions in which the students are likely to continue their work.
4. Whether the students' curriculum is terminal at the junior college level.
5. Whether the courses carry two or three semester hours of credit.
6. The major interest of the terminal student.

The range of requirements as shown in table I is from zero to eight semester hours, or in the case of one Catholic institution the statement, "All Catholic students must take the regular religion courses," and has no less than thirteen one hour courses listed. The totals of this table are of particular interest. Of the forty schools studied

15 have no Bible required
2 have 2 semester hours of Bible required
2 have 3 semester hours of Bible required
10 have 4 semester hours of Bible required
5 have 6 semester hours of Bible required
6 have 8 semester hours of Bible required

The percentage of the total number of schools studied as represented by these respective numbers of semester hours of required Bible is

0 hours 37½%
2 hours 5%
3 hours 5%
4 hours 25½%
6 hours 13%
8 hours 15%

In table II it is evident that content and Bible interpretation courses take precedence with a frequency of from twenty-one to eight. Three courses stand out in frequency of offering: Life of Christ 21; N. T. History 20, O. T. History 19. Frequency drops from 19 to eleven for Biblical introduction.

OBSERVATIONS

1. The required courses tend to be such as would justify the existence of that particular school.

2. There is no one course that stands out dominantly among these requirements.
3. There is a tendency for Mennonite colleges to require more Bible for graduation, than most other junior colleges.
4. Though specifically expressed by but one school, Mennonite and Brethren schools seek to have the student take at least one course in Bible each semester he is enrolled.
5. With but one exception (Beulah College which requires but six semester hours to graduate from the junior college) all Mennonite and Brethren colleges require eight semester hours which is the largest number of required hours represented.
6. In order to require Bible without endangering the credit transfer of students, some schools require the Bible credit to be above the sixty semester hours required for graduation.
7. Mennonite colleges are upward of the 85th percentile of the forty colleges studied in the amount of Bible required for graduation.
8. Baptist colleges show greater frequency of having no Bible required than any other church controlled group of colleges.
9. Sacred Heart (Catholic) Colleges is the only school requiring a detailed curriculum of Bible courses. All of these required courses are for one semester hour.
10. The problem of credit transfer for continuing students tends to limit the Bible requirements of the junior college.
11. Required Bible courses center within four categories: Doctrine, history controlling the school, general survey, and interpretation Book study courses.
12. There is a strong tendency to offer content courses as compared to Christian education and methods courses.

RECOMMENDATIONS

1. As a policy we should require at least one course in Bible each semester the student is registered.
2. Courses in Bible Doctrine and history of the specific church should be required of students of similar faith with the institution.
3. In so far as possible the required Bible hours should be a part

of the required sixty, lest schools which receive our transcripts tend to discount the stated credit values of Bible.

4. If a student's terminal curriculum such as commerce or elementary education deprive him of Bible, it may be justifiable to require of him more than the minimum of sixty semester hours.
5. Bible curriculum should be on the same high level as all other curriculums.
6. Content courses giving basic Bible teaching should continue to have major emphasis as compared to method courses.

Table I

JUNIOR COLLEGES INCLUDED IN THE STUDY WITH THE SEMESTER HOURS OF BIBLE REQUIRED BY EACH SCHOOL

Name	Address	Control	Date of Cat.	Sem. Hrs. Req. 0	Req. for Terminal 2	Sem. Hrs. Req. 3	One Hr. per Sem. 4	Hrs. Req. above 60 4	Hrs. Req. above 60 4	Hrs. Req. above 60 6	Hrs. Req. above 60 6	Sem. Hrs. Bible Required 8
Freeman	S. Dakota	Mennonite	1943-44									x
Tabor	Hillsboro, Kan.	Mennonite	43-44									x
E. M. S.	Harrisonburg, Va.	Mennonite	43-44									x
Hesston	Kansas	Mennonite	43-44									x
Messiah	Grantham, Pa.	Brethern	43-44									x
Beulah	Upland, Calif.	Brethern	43-44							x		
Shenandoah	Dayton, Va.	Brethern	44-45				x					
Iberia	Missouri	Congreg.	44-45	x								
Urbania	Ohio	New Jer. Ch. of	42-43				x					
Kentucky	Midway, Ken.	Disciples	44-45			x						
Hillyer	Hartford, Conn	YMCA	44-45	x								
Linden	Lititz, Pa.	Moravian	44-45	x								
St. Mary's	Raleigh, N. C.	Episcopal	45-46						x			
Ricks	Rexburg, Ida.	Mormon	44-45									x
Goddard	Plainfield, Vt.	Universal	44-45	x								
Westbrook	Portland, Maine	Universal	44-45	x								
Mt. St. Clair	Clinton, Ia.	Catholic	43-46				x					
Sacred Heart	Wichita, Kan.	Catholic	43-45						x			
Central	McPherson, Kan.	Free Methodist	44-45			x						
Wessington	S. Dakota	Free Methodist	43-44						x			
Vermont	MontPelier, Vt.	Methodist	44-45	x								
Andrew	Cuthbert, Ga.	Methodist	44-45							x		
Kents	Kents Hill, Maine	Methodist	43-44	x								
Wesley	Dover, Del.	Methodist	44-45				x					
Concordia	Oakland, Calif.	Lutheran	45-46							x		
Marion, Va.	Virginia	Lutheran	44-45						x			
Greenbrier	Lewisburg, W. Va.	Presbyterian	44-45							x		
Westminister	Salt Lake City	Presbyterian	44-45		x							
Presbyterian	Maxton, N. Car.	Presbyterian	43-44		x							
Grandview	DesMoines, Ia.	Lutheran	44-45	x								
Luther	Wahoo, Neb.	Lutheran	44-45				x					
St. John's	Winfield	Lutheran	43-44	x								
Stephens	Columbia, Mo.	Baptist	45-46	x								
Anderson	S. Carolina	Baptist	44-46							x		
Bethel	St. Paul, Minn.	Baptist	43-44					x				
Brewton	Mt. Vernon, Geo.	Baptist	42-43	x								
Bucknell	Wilkes-barre	Baptist	43-44	x								
Colby	N. London, N. Ha.	Baptist	42-43	x								
Cumberland	Williamsburg	Baptist	44-45	x								
Hannibal	Missouri	Baptist	43-44	x								
Total No. schools requiring respective amounts of Bible				15	2	2	5	1	4	4	1	6
Percent of total schools studied				37½	5	5	12½	3	10	3	10	15

TABLE II

BIBLE COURSES WITH A FREQUENCY OF FIVE OR MORE TIMES AMONG THE FORTY SCHOOLS STUDIED

course title	av. hours	frequency
Life and Teachings of Jesus	3	21
New Testament History	3	20
Old Testament History	3	19
Biblical Introduction	2	11
Pauline Epistles	3	8
Prophets	3	8
History of Religions	2	7
Bible Doctrine	3	7
Christian Ed. Principles	2	7
Church History (specific and denominational)	3	7
Poetical Books	2	6
Evangelism	3	6
Church History	3	6
Homiletics	2	6
Christian Evidences	2	5
Ethics	2	5
Organization and Admin. Christ. Ed	2	5

A REVIEW OF THE PRACTICES IN REQUIRED COURSES IN BIBLE IN MENNONITE AND BRETHREN IN CHRIST ACADEMIES

By A. W. Climenhaga

Names and Addresses of Academies:
Bethel College Academy, North Newton, Kansas
Beulah College Academy, Upland, California
Corn Bible School and Academy, Corn, Oklahoma
Eastern Mennonite School, Harrisonburg, Virginia
Freeman Junior College Academy, Freeman, South Dakota
German-English Academy, Rosthern, Saskatchewan
Hesston College Academy, Hesston, Kansas
Immanuel Bible School, Reedley, California
Jabbok Bible School, Thomas, Oklahoma
Lancaster Mennonite School, Lancaster, Pennsylvania, R. 4
M. B. G. Bible School, Abbotsford, British Columbia
Meade Bible Academy, Meade, Kansas
Mennonite Collegiate Institute, Gretna, Manitoba
Messiah Bible College Academy, Grantham, Pennsylvania
Oklahoma Bible Academy, Meno, Oklahoma
Ontario Bible School, Fort Erie North, Ontario
Tabor College Academy, Hillsboro, Kansas
Zoar Academy and Bible School, Inman, Kansas

Brief Report of Findings.

There is a great variety of offerings in the different academies due to the fact that no criteria has been established to know what is the best pattern to follow. It appears that some academies are teaching subjects which are generally offered on the college level. The study revealed the following fields being taught. Along with this list we are giving the number of times each field was represented.

Acts	1
Bible Biography	1
Bible Characters	2
Bible Doctrine	5
Bible Geography	2
Bible History	3

Biblical Introduction	1
Bible Survey	3
Church History	3
Fundamentals of the Faith	2
Gospels	3
Life and Letters of Paul	2
Life of Christ	3
Mennonite History	2
Missions	4
New Testament Bible Stories	1
New Testament Studies	4
Old Testament Bible Stories	2
Old Testament Study	7
Orientalism	1
Personal Evangelism	1
Study of the Pentateuch	1
Sunday School Pedagogy	4
The Christian Life	4

Required Work

Twelve institutions report that pupils are required to do the same amount of work for a class in Bible as in other subjects. One reports that the periods are as long but the home work is less.

Library work: Five require assigned reading, two research papers, one a study guide with questions built around the text, one a bibliography study in Christian education, one the use of a concordance, two stress reports, one the taking of notes, three the use of commentaries, two the use of a Bible dictionary, and one the use of a Bible atlas.

Years required: Seventeen institutions require Bible study each year that the student is in school. The trend is toward two periods of Bible study each week. There is some variation in the requirement for graduation in terms of units. North Newton requires at least one unit for graduation. Immanuel requires one unit of Bible credit for each year in attendance and no diploma is granted with less.

Teacher Preparation.

Training: There is no standard for teacher preparation for Bible and religious teaching in these academies. Eleven teachers have no theological training nor degree of any kind. Nine have a bachelor's degree, one of which is a Bachelor of Theology. Seven hold a master's degree, four a Bachelor of Divinity, and three a Doctor of Sacred Theology. Two institutions require at least a bachelor's degree with a religious major. One teacher holds a bachelor and a master of Theology. One requires both religious education and theological training. One institution reports that all religious teachers have a bachelor's degree, but they do not all have theological training. Three require the teacher to be a graduate of a Bible institute or the equivalent. One states that the only requirement is ability to teach along with experience and loyalty to the church being served.

Courses of Study: Six institutions require teachers to submit for the files a copy of their course of study for each subject taught. One expects a course of study but does not require it. One does not require a written outline but expects a general plan to be worked out. One reports there are no definite courses of study required. One institution has a committee pass on the general content of each Bible subject taught. One states the outlines in texts are followed.

Instructional Materials.

A wide range of instructional materials is used in these academies. Nine use the King James authorized version. Five use modern versions of the Bible. Six use the Bible supplemented by other texts. Seven use textbooks with some library work. One reports map work, one notebook work, one the study of Luther's translation, one the American Standard version, one the Evangelical Teacher Training Association publications. Several schools stress discussional materials. The following are a list of texts used: Those reported twice are marked with an asterisk.

Bible Doctrine, Kauffman, Mennonite Publishing House
Bible Geography, Hurlbut, Rand McNally
Bible Stories, Book II, Central Publishing House, Cleveland, O.
Bible Survey, Bender, etc., Mennonite Publishing House
Book of Books, Evans
Boroughs and Biblical History, by a Lutheran concern
Cambridge Bible for Schools and Colleges

Chapter by Chapter Through the Bible, Harlin J. Roper, Dallas, Texas.
Christian Doctrine, Conner, Broadman Press
Church History, Hurlbut,Winston Book Company.
Doctrine, Chafer, Moody Press
Getting Acquainted with the Bible, Hegland
Gehman Dictionary of Bible, Davis
**Great Doctrines of the Bible,* Hegland
Harmony of Gospels, A. T. Robertson
Harmony of Gospels, Kerr's
Heart of Old Testament, Sampey, Harpers
Life of Christ, Vollmer's Revell
Life of Christ and Life of Paul, Sell
**Manuals of Evangelical Teacher Training Association Missions,* Glover
New Testament Studies, Erdman's Exposition
Outline Studies of Old Testament, G. Campbell Morgan
Old Testament History, Maclion, Macmillan
Pentateuch, Grace Saxe's Outlines
Personal Evangelism, Lowry, Zondervan
**Studies in Old and New Testament,* J. A. Huffman, Standard Press
The Christian Life, Torrey
Theological Compend, Ellyson, Christian Witness Company
What Every Christian Should Believe, Evans

Correlation With Other Subjects

A number of the institutions gave worthwhile statements concerning correlation with other subjects. Three of the institutions state that all other subjects are taught in the light of the Bible. Two state that there is a correlation by teaching secular subjects from a Christian viewpoint. The other statements given are listed by one institution only:

Teachers in secular subjects make reference to the Bible
By using Christian teachers who naturally correlate the Bible with other subjects
Very little correlation is made between the Bible and algebra, English, and science
In the science courses we show the Bible has not one scientific error recorded

In English and sociology we show the influence of the Bible
Music is kept in the Christian field
The Chapel period centers the school around the Christian ideal
Bible is a required subject and placed on the level with other subjects
English classes make use of the Bible as part of their assigned literature study
Science classes are referred to the Bible to solve problems on creation, evolution, sex standards, eugenics, and environmental influence
Language courses make use of the Vulgate and German versions, as well as studying Latin peoples of Bible times
Some correlation in English and science, but very little, if any in other courses
All other subjects are taught in harmony with the Bible

Goals and Evaluation.

Fourteen institutions report that the Bible is interpreted in terms of Christian living. Over half state that the Bible is taught as a guide to personal experience to salvation. As in other cases, some institutions give both points as their aim. More detailed goals are stated in these words: The numbers are the times reported.

Bible study should be largely inspirational. Obtaining the knowledge of facts. (3) Knowledge of principles. Knowledge of doctrines of Scripture. (2) Knowledge of the Bible. Applying of Bible truths in daily living. Indoctrination and spiritual growth. Preparation for Christian service. (2) Efficiency in Sunday School teaching and Church work. (2) Developing Christian character. Personal Christian growth, building up a genuinely Christian world viewpoint. A secondary education under Christian influence. (2) To obtain a good introduction to the Bible. To obtain an introduction on Sunday School work. To obtain an introduction to missions. Clear understanding of sacred Scriptures.

Evaluation.

To evaluate to see if goals are being attained, three state that they use examinations, three the lives of students, one the testimony of students, one looking for an integrated personality, and one visibility by the Church in various forms of Christian work.

Suggested Improvements.

Under general improvements, two state that they would recommend a four-year program of instruction that will give the student a better knowledge of the Bible. The other statements for improvments were given by one institution each. They are as follows: To outline more fully courses of study including major lesson plans. Old Testament History should be taught as one unit. Bible Geography ought to be taught as a separate subject paralleled with Old Testament History. More emphasis on the importance of Bible study. Better preparation on part of teachers. Better correlation of Scripture memory verses so that the students would have a definite set of verses well in hand before they leave. A definite set of one hundred verses or more to be mastered during the four years. Stronger Bible and theological department. Higher educational standards for the Bible department.

General Notes.

Five academies teach doctrine and three church history. Beulah, Freeman, Newton, Messiah, Corn, and Harrisonburg. Hesston requires one Bible class a week for three years and a full unit the fourth year.

The required units of Bible for graduation range from one to two units. Tabor, Freeman, and Newton require one unit. Hesston requires one and three-fourths units. Beulah, Messiah, and Harrisonburg require two units. One academy mentions that pupils of vastly different faith, as Jews for example, are exempt from the Bible requirement.

Several academies offer an extremely wide range of subjects.

Freeman has a simplified, striking offering worthy of consideration. The offering shows adaptability to high school needs. It consists of survey, stories, and doctrine.

Immanuel has a full unit each year.

The Students from Mennonite families are all taught religion including Bible, catechism, hymnology, ethics, and Church and Mennonite history in the various grades. Non-Mennonites are excused. No academic credits are given, the purpose being to develop wholesome personalities and to enable students to take an active part in the life of their communities after graduation.

Recommendations.

Recommendations based on surveys only may not be of definite value. The value would be greater providing all of the academies were regionally accredited. These suggestions grow directly out of the study.

Curriculum: 1. There should be opportunities provided for religious growth. 2. The program of studies might well follow the Freeman pattern: *survey, stories, doctrine;* or the Immanuel pattern: Bible study should be largely *inspirational,* Bible history should give the facts of Bible *stories,* and Scripture *memorization.*

Preparation of Teachers: 1. Bible teachers should understand the latest improvements in instruction. 2. Bible teachers should be trained for teaching rather than for the ministry.

Guidance: 1. Pupils, while studying the Bible, should be conscious continually that nature as revealed by science is only a partial view of reality. 2. More provision should be made for conferences between Christian leaders and pupils. 3. All conversations between pupils and leaders must be confidential. 4. More guidance as to the types of Christian service and the preparation needed for such service is advisable.

Goals: 1. There should be a fuller comprehension of being God-conscious in one's inner life and in one's daily living. 2. There should be increased ability to become proficient in Christian living. 3. There should be mastery of facts for a background of service. 4. There should be a realization of the moral and ethical teaching of the Bible. 5. There should be an increased ability to comprehend the importance of worship and how to worship. 6. There should be increased power to comprehend and translate into actual life the Bible as a guide to conduct.

Instruction: 1. The pupils should be taught to learn to appreciate and understand the Bible through a mastery of contents. 2. All members of the class should participate in the activities and discussions. 3. Teachers should have definite plans worked out ahead. 4. Teachers should avoid using the time talking and lecturing. 5. Along with what to believe and how to worship there should be an opportunity for Christian living in actual situations. 6. Each class period should be related to a central theme.

Evaluation: 1. Teachers should evaluate their programs and assist the pupil in evaluating his progress in terms of cooperatively determined purposes. 2. Pupils should be able to evaluate their progress. 3. Teachers should direct discussions in religious matters. 4. Pupils should be observed both in private life and group living for growth. 5. Diagnostic examinations should be provided and applied at the opening of the school year to learn the pupils' need of Bible knowledge and Christian ideals.

Records: 1. Anecdotal records relating to Christian living and attitudes toward Christian ideals should be made.

General: 1. It would appear from the findings that two periods of Bible a week in each school year are advisable. 2. Students in Bible should do the same amount of work for each period as is required in other subjects. 3. Teachers should submit a course of study for each subject taught. 4. The Bible should be considered the main text supplemented by other works. 5. King James Authorized Version appears to be the one most widely used. 6. Teachers should have the privilege of choosing supplementary texts from a wide range of publications in the field. 7. The Bible is considered as throwing light on all other subjects taught. 8. The Bible should be interpreted in terms of Christian living. 9. The Bible should be taught as a guide to a personal experience of salvation. 10. The main evaluation as to whether or not the goals desired are being attained is the lives of students.

THE MENNONITE VIEW OF THE RELATION OF CHURCH AND STATE

By

Erland Waltner

INTRODUCTION

In the words of Adolph Keller, "History has two opposite poles: State and Church."[1] The relation of these two poles in history has varied from closest friendship to bitterest enmity. In one era, the Church looks upon the State as the Anti-Christ and the State views the Church as criminal. In another era, the Church is the bride of the State and the two become one.

Complete union of Church and State, on the one hand, and complete separation of Church and State, on the other, however, are but theoretical concepts. Even the most "Christian" State can never be identified with the Church in its truest sense. Neither can the most secular State entirely ecape the influence and power of the Church.

The Church and the State are like two lords. Each lord claims the same persons as its servants. The problem of the relation of Church and State is basically the problem of determining the boundary between the domain of the Church and the domain of the State in the life of the individual subject. Jesus said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's.[2] Thus Jesus recognized the legitmate claims of the State upon His followers, but in the same statement He emphasized the claims of God. However, he did not here explicitly define which things belong to Caesar and which belong to God.

For the individual Christian, especially in times of national crisis, this question ceases to be theoretical or speculative and becomes intensely personal and practical. He discovers that he has two masters who may make conflicting demands. As an earnest Christian he will recognize the totalitarian nature of the claims of Christ upon his life. As a citizen of the State, however, he recognizes that he also has responsibilities toward the civil government whose benefits he enjoys. What attitude shall he take toward the State? In what functions of the State may the Christian participate? In what functions is it impossible for him to participate as a true follower of Christ?

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[1] Adolph Keller, **Church and State on the European Continent,** (Epworth Press, London, 1936) p. 151.

[2] Matthew 22:21

One of the finest contributions to this problem in recent times has been made by Guy F. Hershberger of Goshen, Indiana, in his book, *War, Peace and Nonresistance* (1944) in which he endeavors to present the Mennonite answer to such questions. While the viewpoint presented in this book may not satisfy all the individual members of the various Mennonite groups, it appears to the writer of this paper to be in line with the historic Mennonite position.

Since it is impossible to deal with our subject exhaustively it is our purpose in this paper to deal suggestively with the following aspects of the subject: 1. The Mennonite View of the Church, 2. The Mennonite View of the State, and 3. The Mennonite View of the Relation of the Christian to the State.

I. THE MENNONITE VIEW OF THE CHURCH

According to the Mennonite view, the Church is the society of those persons who have voluntarily accepted Jesus Christ as their Saviour and Lord and have separated themselves from the sinful world. It is the society of the redeemed. It includes those who through faith in Jesus Christ have been regenerated in heart. It is the body of believers of which Christ is the controlling Head. It is the ecclesia, meaning, "the called out ones" who have renounced their allegiance to the world and declared their loyalty to Christ. The true Church is in the world but not of the world. It is a veritable "colony of heaven" upon the earth. Its members are governed by the laws of the Kingdom which are the principles and explicit commands of Jesus Christ.

Let us observe, briefly, three aspects of this concept.

(1) A Believers' Church

According to the Roman Catholic view in the sixteenth century, the church was the society of the baptized. Baptism was administered in infancy to all persons born within a State, the rite being performed by the Church and its administration enforced by the State, thus making all persons in a Catholic State also nominal members of the Church.

The Reformers, Martin Luther and Ulrich Zwingli, began their reforms with the ideal of a church of believers, separate from the State and separate from the world. In fact, it was through contact with the Reformers as well as through their own study of the Scriptures that the Swiss Brethren received their concept of a Church of believers. In the process of the reformation, however, Luther and Zwingli began to modify their ideal and to make compromises for the sake of expediency. Zwingli's "church of believers" degenerated into a "church of the elect." Considering the ideal of a pure Church unattainable, he broadened his concept of the Church to include both pure and impure, both believers and unbelievers. Even among the heathen, he declared, there were some "elect" who belonged to the invisible Church.

The Swiss Brethren, however, were unwilling to abandon the concept of a "church of believers," for which they found adequate grounds in the New Testament. Conrad Grebel and his followers insisted that "the church should consist of believers, that is to say, of those who personally accepted Christ and whose lives show 'fruits meet for repentance'."[3] Michael Sattler in the Schleitheim Confession of 1527 declared that baptism should be administered only to those "who believe of a truth that their sins have been taken away by Christ, and who desire to walk in the resurrection of Jesus Christ."[4]

Menno Simons later expressed his view of the church as follows: "All who hear, believe, accept, and rightly fulfill the same (the peaceable gospel of grace) are the Church of Christ, the true, believing Christian Church, the body and bride of Christ, the ark of the Lord."[5] The same concept is retained in the Dordrecht Confession of 1632 and in the Ris Confession of 1747 which states, "All such believing, converted, and from the heart obedient ones together . . constitute the true church."[6]

Implicit in this view is the practice of believer's baptism which places church membership on a purely voluntary basis. The church was to be a fellowship of believers, a brotherhood of those who through the new birth belonged to the family of God.

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[3] John Horsch, **Mennonites in Europe**, (Mennonite Publishing House, Scottdale, Pa., 1942) p. 44.

[4] **Ibid.**, p. 72.

[5] Works of Menno Simons, (John F. Funk and Brother, Elkhart, Ind., 1871) II, p. 345.

[6] Cornelis Ris, **Mennonite Articles of Faith**, (Mennonite Book Concern, Berne, Ind., 1918) p. 35.

II. A SEPARATED CHURCH

The true Church, according to the Mennonite view, must be separate from the State and from the world. The Roman Catholic Church had been united with the State. Many of its members lived by the standards of the world. Martin Luther, though at first advocating the principle of separation of Church and State, began to use the power of the state to serve the interests of his church, and thus, as Schaff puts it, "he unwittingly introduced a caesaropapacy: that is, such a union of Church and State as makes the head of the State also the supreme ruler of the Church."[7] Zwingli, likewise, compromised his earlier views on the separation of Church and State, and consented to the establishment of a State Church in which membership was to be obligatory for the whole population.[8]

The Swiss Brethren, however, insisted that the Church must remain separate, in its manner of life as well as in its organization. In the great debate held at Zofingen, Switzerland, in 1532, the spokesman of the Swiss Brethren declared, "The true Church is separated from the world and is confronted to the nature of Christ ... We cannot admit that a true Church is united with a wordly government."[9] Menno Simons asserted, "The whole evangelical Scriptures teach that Christ's Church was and must be a people separated from the world in doctrine, life, and worship."[10]

The scriptural injunctions, "Be not conformed to this world,"[11] and "Wherefore, come out from them, and be ye separate,"[12] were taken seriously by the early Mennonites. For them the State was clearly a part of the world from which they were to withdraw and which in turn was to exercise no control over spiritual matters. They recognized Christ and His Word alone as authority in the realm of faith and conscience.

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[7] Philip Schaff, **History of the Christian Church,** (Scribners, New York, 1887)' Vol. VI, p. 545.

[8] John Horsch, **op. cit.,** p. 45.

[9] **Ibid.,** p. 339.

[10] Works of Menno Simons, II, p. 38.

[11] Rom. 12:2.

[12] II Cor. 6:17.

3. The Holy Church

Declaring that the true Church consists only of believers, the early Mennonites also emphasized the necessity of consistent Christian living on the part of church members. While they never taught that salvation was attained through personal righteousness, they insisted that personal righteousness is the product and evidence of the new birth.

Their standard for Christian living was found in the example and teachings of Christ and of the apostles. The Christian, for them, was one who had become a "new creature in Christ," who walks "in newness of life." The indwelling Spirit of God empowers him to obey the commands of God. The lofty ethical standards proclaimed by Christ, especially in the Sermon on the Mount, are not to be spiritualized, or idealized, or postponed to a later age, but are to be taken seriously as a guide for Christian living in the present dispensation. These standards include the principle of nonresistance as taught by Christ and the apostles.

To establish and maintain a Church of such persons, care was exercised in the admission of new members to the fellowship. Only those who gave evidence of sincere obedience to the Word of Christ were baptized. However, if some entered the Church who returned to sinful living and persisted in it, they were to be excommunicated from the fellowship. Conrad Grebel, Michael Sattler, and Menno Simons taught that the ban should be used against flagrant offenders. However, none of these taught that the Church could remain entirely free of unworthy members. Though they had been accused of the error of "perfectionism," the Swiss Brethren at Zofingen and Bern declared,

> "It is also true that evil persons, false Christians, may steal into the church and the church may not be aware of it... We do not make haste with excommunication but we warn according to the nature of the case, and use such disciplinary measures only if the guilty one continues in transgression."[13]

Menno Simons also admitted:

> "The Church judges that which is visible. But what is inwardly evil, but does not appear outwardly to the Church, such God alone will judge and pass sentence on them; for He alone, and not the church, discerns hearts and reins."[14]

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[13] John Horsch, **op. cit., p. 341.**

[14] Works of Menno Simons, II, **p. 243.**

The Roman Catholic Church had despaired of the possibility of a Church in which all members led a holy life. To dissolve the tension between the New Testament standard for Christian living and the actual life of its members, they divided Christians into two groups, the priesthood and the laity. Of these two groups only the priesthood was expected to be "holy." The laity, it was frankly expected, would live on a much lower standard.

The Lutheran Church sought to dissolve this tension by emphasizing "Christian freedom" from the law and the "inwardness" of Christian faith. The Reformed Church emphasized the "position of the believer in the "church of the elect" rather than Christian living. The principle of nonresistance was evaded by spiritualizing some of the teachings of Christ and appealing to the Old Testament as equal to the New in questions of faith and conduct.

The early Mennonites, however, could not be reconciled to a double standard nor to an evasion of the claims of the New Testament upon the life of the believer. Compromise with sub-Christian standards was intolerable. The church must be holy.

II. THE MENNONITE VIEW OF THE STATE

Having looked at one of the two poles of history through Mennonite eyes, we now turn to the other—the State. Mennonites have often been accused of being enemies of the State. Zwingli in his discussions with Grebel was convinced that it was the intension of the Anabaptists to increase in numbers until they could overthrow the government. Felix Manz was accused of having said that there should not even be a civil government. Both of these accusations were unfounded.

Far from being enemies of the State, Mennonites have always recognized that civil government is a divinely ordained institution. appointed to maintain peace and order in society, given the authority to exercise coercion to fulfill its function. To the civil government Christians must subject themselves in all matters in which the demands of the State are not contrary to the explicit commands of God or the dictates of the Christian conscience.

1. The State as Divinely Ordained

Mennonites have taken notice of the word of Paul in Romans 13:1, "For there is no power but of God: the powers that be are ordained of God." When Grebel and Manz were accused of seeking to overthrow the government, both declared that they believed the magistracy to be divinely ordained. In the Zofingen discussion, the Swiss Brethren declared, "The civil government was ordained of God to punish the evildoers and protect the good."[15] The Dordrecht Confession of 1632 explicitly declares, "We also believe and confess, that God has instituted civil government, for the punishment of the wicked and the protection of the pious; and also further, for the purpose of governing the world—governing countries and cities; and also to preserve its subjects in good order and under good regulations."[16]

The Ris Confession, endeavoring to explain the origin of the State, says:

> "We believe that although men have by nature no right to rule over one another with violence, but only in a brotherly spirit to control themselves and come to one another's assistance . . . , nevertheless, the office of government has become necessary by reason of man's great corruptness and that the Lord our God has not only permitted but determined and ordained it (Rom. 13:1-8) . . . and that the same seems still absolutely necessary as well for the observance of right and good order in social life as for the punishment of the evil and the protection of the good, and other like objects."[17]

Mennonites thus recognize that the existence of the State is essential to the welfare of a sinful human society. It is the sinful state of the human race that makes civil government necessary, While God has not abdicated His sovereignty over man, He has ordained the State as a concession to the requirements of sinful society. The State has thus become the "servant of God" in the restraint and punishment of evil.

However, while the State is viewed as divinely ordained, it is by no means considered as "divine." Neither is the State viewed as having equal authority with God. He who ordained the State is ever above that which He ordained. Nor is the State viewed as equal in authority with the Church. The late Dr. Edward Yoder has given this interpretation of the ordination of the State:

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[15] John Horsch, **The Principle of Nonresistance,** (Mennonite Publishing House, Scottdale, Pa., 1940) p. 23.

[16] Guy F. Hershberger, **War Peace and Nonresistance,** (Herald Press, Scottdale, Pa., 1944) p. 371.

[17] Cornelis Ris, **op. cit.,** p. 51, 52.

> "It is not correct to make the church and the state parallel institutions, equally divine and in the same sense ordained of God... God has ordained government in the same sense as He has ordained and established all the natural and moral laws and principles of the universe, including those of astronomy, chemistry, and physics."[18]

According to the Mennonite view, then, the State is a necessary part of the sinful world from which the Church has separated itself.

2. The Function of the State

Guy F. Hershberger refers to the views of Marsiglio of Padua in Italy and William of Occam in England who about 600 years ago declared that the State's essential function is the punishment of evil-doers.[19] This view is in accord with the statement of Paul in Romans 13:3,4.

> "For rulers are not a terror to good works, but to the evil. Wilt thou not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

This concept of the function of the State implies the necessity of coercion. While the State may render many other services than the restraint and punishment of evil, this is its fundamental function without which the State could not remain a State.[20]

This basic function of the State has been recognized by Mennonites from the beginning. It is significant that Conrad Grebel, when he was to come to Zurich to dispute with Zwingli, petitioned the Zurich council to assure him of safe conduct in the city. While this action has been criticized as being inconsistent with his view of nonresistance, it is not at variance with the view that the magistracy is to protect the good against the evil.

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[18] Edward Yoder, **Must Christians Fight,** (Mennonite Central Committee, Akron, Pa., 1943) p. 43.

[19] Guy F. Hershberger, **Christian Relationships to State and Community,** (Mennonite Central Committee, Akron, Pa., 1942) p. 3.

[20] **Ibid., loc. cit.**

Michael Sattler in the Schleitheim Confession declared:

> "The government using the sword to punish and put to death the wrongdoers and to guard and protect the good is an appointment of God outside the perfection of Christ. In the law of the Old Covenant the sword is ordained against wrongdoers for punishment and death, and to exercise it the worldly governments are appointed."[21]

Sattler made a sharp distinction between the nature and function of the Church and that of the State. The Church, being *in the perfection of Christ,* is to control and discipline its members by peaceful methods alone, while the State, being *outside the perfection of Christ* may use methods which are not permitted to the Christian. The State is "after the flesh;" the Church is "after the Spirit." The State uses a sword of steel; the Church uses the sword of the Spirit.

Menno Simons, defining the function of the State, says that it is

> "to punish the wicked, to protect the good, to be a righteous judge, to care for widows, orphans and paupers, to police both city and country, always in a manner not contrary to God and his Word."[22]

It appears that Menno Simon's concept of the function of the State was somewhat larger than that of the early Anabaptist leaders for he considered the task of public welfare work as a proper function of the State. In fact, he sees in civil government an aid to the preservation and the propagation of the Church. Indirectly, rulers are "to enlarge and protect, without violence, blood or sword, the Kingdom of God."[23] It is also to be noted in Menno Simon's view that the State in the exercise of its function ought not to employ methods which are "contrary to God and his Word."

The Dordrecht and the Ris Confessions also recognize that the basic function of the State is to restrain and punish evildoers and that certain forms of coercion are necessary in the achievement of this end.

The early Mennonite view does not conceive of a perfectly "Christian" State. It assumed that in a given State there would always be a mixed society, part of which is Christian and part of which is non-Christian. In a mixed society the State cannot achieve its function by employing the same methods which are effective within the Church. The State, they believed, must occasionally resort to sub-Christian methods. Since the State cannot always consistently employ Christian principles, the early Mennonites reached the conclusion that a Christian should not participate in those functions of the government in which sub-Christian methods may be necessary.

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[21] John Horsch, **op. cit.,** p. 20.

[22] Works of Menno Simons, II, p. 303.

[23] **Ibid.,** I, p. 78.

This view of the State has been challenged by the Quakers in William Penn's notable "holy experiment" in the government of Pennsylvania. William Penn hoped to govern the State using only Christian principles. Guy F. Hershberger, in his careful study of this experiment,[24] has pointed out how after seventy five years of trying to govern a mixed society by nonresistant methods, the Quaker experiment failed as some of the more religious-minded officials resigned and withdrew from the government while the more politically-minded ones compromised their nonresistant views and remained in office.

3. The Limited Authority of the State

While Mennonites recognize that the authority of the State has divine sanction, they insist that this authority is limited in its scope. The Mennonite view will never tolerate a totalitarian State. While the State has a proper jurisdiction over certain secular matters, it has no authority whatever in the realm of faith. Conrad Grebel found it quite intolerable that Zwingli left the decision on certain Church matters in the hands of the city council of Zurich. He argued that the Word of God is free and cannot be hampered by civil authority.[25] Menno Simons, likewise, granted that the magistracy had authority in secular matters but emphatically denied that "they are to rule and lord over our consciences contrary to the Spirit of Christ."[26] Hershberger, commenting on the present day expansion of State functions, asserts, "When the state reaches into the realm of religion, conscience, and the home, and attempts to control these, it is demanding what does not belong to it."[27] When Jesus said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," He made it clear that not all things belong to Caesar. In fact, the emphasis of Jesus is clearly upon our obligations to God. When Caesar interferes with the fulfilment of these obligations, Caesar has stepped outside the circle of his divinely sanctioned authority.

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[24] Hershberger, **War, Peace and Nonresistance**, p. 191.

[25] Christian Neff, **Die Stellung der Mennoniten Zur Trennung von Staat und Kirche, Mennonitische Jugendwarte**, I Jahrgang, Heft I, S. 29-30.

[26] Works of Menno Simons, I p. 199.

This view, limiting the authority of the State, is now generally accepted in Christian circles. Even those who reject the way of nonresistance declare that when the State demands what is contrary to the explicit Word of God, the Christian should obey God rather than men. A recent book which attempts to refute the doctrine of nonresistance makes it a special point that government is not to be followed "blindly:"

> "We have said in effect that under ordinary conditions it is the duty of every loyal citizen to obey his government and to serve in the armed forces of his country if called. We must make it clear, however, that such service is not to be rendered blindly or mechanically. God alone is Lord of the conscience. Our first loyalty is to Him, and we cannot transfer that loyalty to any group of officials, no matter how sincere their intentions... When the government commands the citizen to do something which God has forbidden, or to refrain from doing something which God has commanded, the government has then stepped out of its lawful sphere, and it is his right and duty to disobey such a command."[28]

III. THE MENNONITE VIEW ON THE RELATION OF THE CHRISTIAN TO THE STATE

Having observed the Mennonite view that the New Testament standard of ethics, including the principle of nonresistance, is to be practiced by every member of the Church; and having observed also the coercive function of the State, the question arises, What should be the relation of the nonresistant Christian to an institution which by nature and function operates by sub-Christian methods?

The Medieval State Church resolved the problem by absolving the average lay Christian from the responsibility of maintaining the New Testament ethic. It expected only the priesthood to maintain standards of holiness, while the rest of the people lived on lower standards. Their participation in war was sanctioned by the Church.

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[27] Hershberger, **op. cit.,** p. 195.

[28] Loraine Boettner, **The Christian Attitude Toward War** (Wm. B. Eerdmans, Grand Rapids, Mich., 1942) pp. 69, 71.

Martin Luther recognized the high moral teachings of the New Testament, including nonresistance, and said that Christians should obey these. However, for him the Christian was a sort of amphibian who lived in two worlds. *As a Christian,* he was to obey Christ, but *as a citizen,* he must obey the State. He sanctioned war as "a small misfortune that prevents a great one,"[29] and thus encouraged his followers to participate in the military functions of the State when called upon to do so.

John Calvin believed that instead of compromising with the State, the Church should control the State. The State was to be made Christian. However, Calvin's standard of ethics was taken as much from the Old Testament as from the New. He rejected the doctrine of nonresistance and gave war a legitimate place, not only in the function of the State, but in the life of a Christian as well. Thus he escaped the double standard of Lutheranism by lowering the ethical standard for the Christian.

The Mennonites, however, accepting the New Testament ethic as binding upon the individual Christian, could not accept any of these compromises. They taught that the Christian must recognize and respect the authority of the State, obey all its ordinances which are not contrary to the command of God, but withdraw himself from participation in any functions of the State which involved the employment of sub-Christian methods.

1. General Submission

Mennonites take seriously the injunction of Romans 13:1, "Let every soul be subject to the higher powers." and of I Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake."

When he was accused of sedition, Conrad Grebel insisted that he had never taught disobedience to government, and in his letter to the Zurich Council, he indicated his willingness to obey them in all matters within their jurisdiction, which, however, did not include matters of faith and conscience. In the Zofingen discussions in 1532, the Swiss Brethren declared, "We obey the government in everything that may be asked of us that is not contrary to the will of God."[30] Menno Simons, commenting on Romans 13:1-3, says, "In temporal things we teach and exhort that the emperor, king, lords and princes, yes, all in authority, are to be sincerely obeyed in all their laws and regulations as far as they are not contrary to God's Word."[31] The Dordrecht Confession of 1632, recognizing that the civil government is divinely ordained, states:

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[29] Quoted by G. J. Heering, **The Fall of Christianity** (Fellowship Publications, New York, 1943) p. 53.

> "Wherefore we are not permitted to despise, revile, or resist the same, but are to acknowledge it as a minister of God and be subject and obedient to it in all things that do not militate against the law, will, and commandments of God."[32]

Historically, then, Mennonites have emphasized a general attitude of obedience toward civil government, but have limited their obedience to such demands which were not contrary to the Word of God. When the orders of the magistracy clash with the orders of God, Mennonites have said, "We must obey God rather than men."

It is not insignificant, we believe, that the Greek words used in Romans 13:1 and in I Peter 2:13, translated "subject" and "submit" respectively, coming from the same verb, *upotassun* differ from the word for "obey" in Acts 5:29. The verb, *uttotassw,* literally means "to arrange under." It is used elsewhere in the New Testament of the attitude of children to their parents,[33] of the attitude of wives toward their husbands, [34] of the attitude of Christian to their ministers,[35] and in the admonition, "Submitting yourselves one to another in the fear of God."[36]Nowhere does it mean an absolute and unconditional obedience. The Christian must arrange himself under properly constituted authority but he must still be obedient to Higher Law.

2. Functions of the State in which the Christian may Participate

We have already observed that the functions of the State may extend far beyond the maintenance of order in society. In the present day, government is greatly enlarging its scope of activity. Many of these services do not involve the use of coercion nor do they require a compromise with New Testament moral standards. In such functions of the State the Christian may participate.

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[30] Horsch, **Principle of Nonresistance,** p. 23.

[31] Hershberger, **Christian Relationships to State and Community,** p. 52.

[32] Works of Menno Simons, I p. 82.

[33] Luke 2:51, [34] Eph. 5:22, [35] I Cor. 16:16, [36] Eph. 5:21

Menno Simons referred to the public welfare activities of the State. The relief of needy orphans and widows, though administered under the auspices of the State, would hardly involve a compromise of the Christian's nonresistant position. Guy F. Hershberger lists as other permissable activities: teaching in State schools, employment in the U.S. postal service, public health service, building of roads, forestry, soil conservation, agricultural and scientific experimentation, forest and other fire-fighting.[37] He wants, however, that in each case the conscientious Christian must be on the alert lest in addition to performing a legitimate service, he also be called on to perform another which would involve a compromise of his standards.

One of the great experiments in the relation between nonresistant churches and the State in the present time is the Civilian Public Service system now in operation in our country. This represents a serious attempt to find legitimate State functions of "national importance" in which conscientious objectors to war can participate. Civilian Public Service activities include most of those mentioned above. While there are some who charge that this program is a compromise with the State in that it allows the State to conscript the citizen for service without payment, it is generally conceded that the program is a vital contribution to the solution of the problem of the nonresistant Christian in war time.

3. Functions of the State in which a Christian may not Participate.

The nonresistant Christian may not consistently participate in any State activity which directly or indirectly involves the destruction of human life. According to the Mennonite view, this includes the office of law enforcement as well as military service.

Conrad Grebel declared that Christians "use neither the worldly sword nor engage in war, since among them the taking of human life has ceased entirely . . ."[38] Menno Simons agreed that "The regenerated do not go to war nor fight. They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks and know of no war."[39] In the Dordrecht Confession we read, "Regarding revenge, whereby we resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden his disciples and followers all revenge and resistance . . . "[40] The Ris Confession concurs, stating, "For we are persuaded that war, as we know it, cannot possibly be carried on without manifestly violating the fundamental principles of Christ's kingdom."[41] Thus Mennonites have expressed their conviction that a Christian should not participate in that activity of the State which we call "war."

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[37] Hershberger, **War Peace and Nonresistance,** p. 195.

[38] Horch, Principle of Nonresistance, pp. 18, 19.

According to the historical Mennonite view, however, the Christian is not only to refrain from the office of a soldier but from the office of the magistrate as well. This view emerges from the fact that the magistrate is from time to time obliged to exercise the coercive power of the State, either directly or indirectly.

Felix Manz taught that a Christian should not be a magistrate because such permission was not given in the Scriptures. Michael Sattler referred to the example of Christ when He refused to make a decision in the dispute of the two brothers over the inheritance and also to His refusal to be made King as evidence that the Christian should not accept the office of a magistrate, even if he were elected.

Menno Simons appears to have a somewhat more lenient view of the magistracy in that he pleads with the rulers, "Henceforth, beloved rulers, diligently observe that you be Christians in actions, works and truth, inasmuch as you boast yourselves to be such."[42] If Menno Simons did not believe that the magistrates could be consistent Christians, this would appear to be an idle plea.

The Ris confession, however, says of the magistracy,

> "Should, however, such an office be conferred upon us, we would hesitate and would not dare to accept it, not knowing the will of Christ as to how such office should be administered . . . We consider ourselves fortunate to be exempt from this most important and at best dangerous service (we regard it is a favor not to be called or impressed into civil office.)"[43]

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[39] Works of Menno Simons, I, p. 170.

[40] Hershberger, **op. cit.,** p. 371.

[41] Ris, **op. cit.,** p. 55

[42] Works of Menno Simons, II, p. 305.

[43] Ris, **op. cit.,** pp. 52, 53.

In the application of this principle there has been a considerable difference in point of view among individual members of the variour Mennonite groups. Some have argued conscientiously that a Christian in a political office can wield a great influence for good. Among the more liberal Mennonite groups, especially, some have entered political offices involving executive, legislative, and judicial functions. Especially is this true of the Mennonites in Europe. Concerning these trends, H. S. Bender makes the observation:

> "It is a fact well worth noting, that participation in the life of the state went hand in hand with surrender of the principle of non-resistance."[44]

It would hardly seem consistent for a nonresistant Christian to seek the office of the presidency when the president is the commander-in-chief of the army and navy, or the office of a governor when the governor controls the state militia, or, in war time, the office of a congressman who is expected to declare war and appropriate funds for military purposes, or even the office of a mayor who has charge of the city police. Hershberger makes the observation that Mennonites who have assumed such positions in government have generally compromised their nonresistant position.[45] An exception to this might be the case of completely Mennonite communities which have been granted political autonomy. The successes and failures of such experiments in Mennonite self-government constitute an area worthy of further study.

One of the common charges against the view of the Mennonites on the relation of Church and State is that Mennonites seek to escape their proper responsibility to the State and to the world in the midst of which they live. This charge may well be justified unless the Mennonite church is energetically active in its God-given mission of spreading the gospel of Christ and bringing the message of His redemptive love to men in physical and spiritual need. If the function of the Church is primarily a spiritual rather than a political one, the Church must employ all its forces to fulfill the task it clearly faces.

However, even if the Mennonite Church carries on an extensive program of missions and relief work, it will still appear to many on the outside of our circles that our position is a parasitic one. While we enjoy the protection of a worldly State, we are ourselves unwilling to render certain services which we concede are necessary for the maintenance of order in human society. Our reply to this charge may well be expressed in the following anecdote:

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[44] Harold S. Bender, "Church and State in Mennonite History," **The Mennonite Quarterly Review,** Vol. XIII, April, 1939, Goshen, Ind., p. 90.

[45] Hershberger, **Christian Relationships,** p. 55.

While war was raging in France, Louis Pasteur, then about forty years of age, was a physical wreck. Half-paralyzed, he was unable to participate in the feverish war activities of his day. He was taunted by his fellow townsmen as being an extra mouth to feed, a liability to his beloved France. Deeply hurt by these jibes, he returned home one day, weeping, but said to his wife, "I have something to give to France that men with swords cannot give." He gave it in terms of such outstanding scientific contributions that though he had once been called a liability to his country, he became one of its greatest heroes.

Mennonites, too, have something to give to the world which men with swords cannot give. Only by retaining faithfully our historic position are we qualified to render our God-appointed service to humanity.

AN EVALUATION OF METHODS OF TRANSMITTING MENNONITE IDEALS

By

Paul Shelly

If Mennonites want to be more effective in transmitting their ideals in the future than they have been in the past they must take heed of the mistakes of the past. In this paper I will discuss five conclusions which grow out of a study of the past. Two facts should be mentioned concerning these conclusions before they are discussed. The first is that this is by no means an exhaustive list. Many other conclusions could be added. These five, however, are significant and should be faced by each of the Mennonite groups. The second fact is that while these conclusions appear to be simple it is at these points that the Mennonites have failed in the past.

1. The Mennonites should learn from each other

On January 27, 1944, together with an Old Mennonite minister from the Lancaster Conference, I stood in the toolshop of an Old Order Amish Mennonite bishop. To the outsider there was little in common between the three of us. The Old Order Amish Mennonite bishop was dressed in his particular garb as was also the Old Mennonite minister. I was dressed in street clothes which is customary for a General Conference minister. The three of us found a common bond which made us forget our outward differences. Each of us was concerned with the fact that the groups we represented had not maintained their ideals in the past. The present world crisis made us particularly aware of this fact. Each of us was also seeking to find ways by which his group might maintain its heritage more effectively in the future than it did in the past.

The Mennonites have not attempted to learn from each other in the past. Instead of the groups seeking to learn from each other, as was symbolized by this meeting of the three of us in Lancaster county, each of us has viewed the others from our own limited perspective. Practically the only knowledge we have of groups other than our own in local communities is that which we secure through prejudice. This is true even today. There are very few opportunities where either the lay people or the leaders can sit down together and discuss our common heritage and our common goal and learn from each other how best to translate that heritage into the lives of our people in the present world situation. The All-Mennonite movement from 1913 to 1936 was one attempt to accomplish this goal but it failed at three main points: It was usually sectional in nature since most of the people attending came from the area where the meetings were held. For the most part, it was attended by Mennonites from one or two of the like-minded groups and, thus, was not wide enough in its scope. It was attended largely by leaders rather than by lay people.

The C.P.S. movement is providing some opportunity for us to learn from each other. In many cases our young men and women have succeeded in being objective and have tried to learn from the other Mennonite groups and because of this fact have become stronger members of their own groups and stronger Christians. In too many cases, however, the young people have approached others from their own point of view. They regard the members of other groups as queer and narrow or liberal because they differ from their own approach and, consequently, have not learned as much as they might have through their experience.

There have been a number of sincere ventures in which Mennonites of different groups have gathered in an attempt to learn from each other and have in each case been rewarded by this effort. For the past three years there has been a Mennonite Fellowship in New York City. I was a member of that group for two years. Last summer I met members of the Goshen and the Eastern Mennonite School faculties, members of the Lancaster and the Virginia conferences of the Old Mennonite Church, as well as members of the General Conference, the Evangelical Mennonite Brethern Church, the Mennonite Brethren in Christ Church, in this fellowship. Our purpose in this fellowship was to learn from each other. All of us felt that we as Mennonites had a heritage that should be maintained but realized that our particular groups had not maintained it in the past. Each of us realized, too, that none of our groups had the total answer to the question as to how to maintain our ideals more effectively in the future. We were seeking for an answer together. This proved to be an enriching experience and I learned more about the Old Mennonites in this one summer than I had learned in all the previous years of my life, even though I lived right next to the few thousand members of the Franconia Conference for twenty-five of those years and had been in hundreds of their homes. The Council of Mennonite and Affiliated Colleges is another example of an honest attempt to learn from each other. This organization sponsors the Mennonite Cultural Conference, which is now holding its fourth annual meeting.

There are a number of areas in which more progress can be made in the future in this regard. One of these is to have the members of different groups of Mennonites get together in separate geographical sections. I am not suggesting organic union but rather co-operation in selected activities. One example of this kind of co-operation is the summer Bible school in Kitchener, Ontario. The Old Mennonite church and the Stirling Avenue Mennonite church co-operate in this venture. Another suggestion is that we inaugrate co-operative efforts in a number of fields of special interest. We do cooperate now in a number of such fields as: college presidents, C.P.S. and Relief, and summer service units. Other suggested areas are: college departments such as Bible, art, and recreation. Our problems are similar in all of these areas and it would be far better to share our experiences than to have each group attempt to solve its problems alone.

2. *The Mennonites should be both positive and negative in attempting to maintain their ideals rather than negative alone.* Negative, as used here, means emphasizing areas of life to be avoided, while positive means emphasizing areas in which members of the groups can participate. In the past most of the Mennonite groups have taken a negative approach to their ideals. This is even true to a large extent today. As one reads the minutes of our conferences as well as the periodicals he sees that most of our groups have spent much of their time in defining the areas of life which should be prohibited.

Sometime ago I wrote to a number of men in C.P.S. asking them what influences had led them to make their decision to become conscientious objectors and also asking them for suggestions as to how we could maintain our ideals more effectively in the future. A member of the Franconia Conference wrote what is a typical reply: "Our religion is becoming too negative, because we aren't aggressive. We have too many "don'ts." Our conference is strong against the social evils, but doesn't furnish or even suggest any positive recreation .... "

The Old Order Amish Mennonites have been an exception to this approach. While it is true that they are more negative than any other group it is also true that they are the most positive and have set up a distinctive culture of their own. For the members who have made this way of life their own there is as much emphasis on the positive expression of Mennonite ideals as on the negative approach. Thus, since they have established a distinctive way of life they constantly stress the activities which make up this way of life. I visited in one of the homes of this group in Lancaster county on September 5, 1943. Practically the entire time was spent in discussing the positive expression of their ideals.

At present most of our Mennonite groups are in a period of transition. We are still largely negative in our approach but at the same time are pioneering in working out a positive expression of our ideals. I feel that we will always have to point out the evils of our day and thus be negative in this respect. However, in addition we will also need to work out a positive expression of our ideals far more extensively than we have in the past.

The Mennonites have pioneered in four fields in this regard in recent years: recreation, a positive expression of the principle of love, summer conferences, and parochial schools. Much more still needs to be done in each of these as well as in other areas. In this paper none of these four fields will be discussed in any great detail but additional material is available on each of them and can be readily secured.

In the past most of the Mennonite groups have taken a negative attitude to recreation. Our periodicals and our sermons are filled with materials which point out the evils of the existing commercial forms of recreation. Yet we know that many of our young people participate in them. Still we have provided very little of a positive nature for them. A number of Mennonite groups have pioneered in this field of recreation. Three examples are of particular interest. The C.P.S. program is significant in this regard. From the very beginning recreation has played a vital role in the C.P.S. camps and in the detached service units. The program of our Mennonite colleges should also be mentioned. I am most familiar with the program at Bluffton College. Certain forms of recreation are prohibited. In addition, though, we also have a positive program of recreation arranged for every Saturday evening as well as for some Sunday afternoons and evenings. We have discovered that it is far better to provide a positive, dynamic, Christian program of recreation than to merely have a set of restrictions.

Possibly one of the programs of recreation which may have far-reaching implications for local Mennonite groups is one at Kitchener, Ontario, called the Goodwill Crusade. This program dates back to the spring of 1944 but actually took concrete form in 1945. The young people of the East End Old Mennonite church, the Stirling Avenue Mennonite Church, and the Mennonite Brethren church, have taken most of the initiative. The present program is housed on the third floor of a hardware concern. Each Saturday afternoon recreation and a brief devotional program are provided for children and on each Saturday evening a place is provided for young people to gather. The evening activities consist of informal games, educational movies, sing songs, musical features, amateur programs, tournaments, and seasonal functions. This has been a co-operative effort from the beginning. At least five groups of Mennonites participate although about four other denominations also take part in the program. About sixty to seventy-five per cent of the evening attendants are Mennonites. This last illustration is related to my first conclusion. As groups of Mennonites actually are willing to learn from each other they may find that they can approach the problem best by co-operating in the working out of a solution.

The Mennonites have always felt that to love others meant at least two things. It meant that we had to carry out the principle of nonresistance which resulted in nonparticipation in war but it also meant to show our love to others actively and in a positive way at all times. This is the teaching of the New Testament and is also the teaching of Menno Simons, the Dortrecht Confession of Faith, and the Ris Confession of Faith. We have stressed the negative approach for the most part in this as well as in other phases of life. It is true that our relief program is found in all periods of Mennonite history. However, it has not been a vital part of our peace testimony in time of peace.

The Mennonites are pioneering today in this area of finding a positive expression of our belief in the way of love. The women's summer service program, now in its second year, is one example. This too is related to my first conclusion since it is a program in which various groups of Mennonites co-operate under the direction of the Mennonite Central Committee. This year more than eighty young women are serving in this capacity.

The Old Mennonite General Conference has sponsored summer service projects for the past two years under the supervision of the Relief Committee which is a subcommittee of the Mission Board. This summer there are three such units which provide opportunities for fifteen young people for a period of nine weeks. The Old Mennonites pay full maintenance, travel from home to the point of service, and ten dollars per month.

These examples illustrating a positive expression of our love for others are of a pioneer nature. If we would maintain our testimony of love in the future much more thinking will need to be done in this area so that in each period of our history, in time of peace as well as in time of war, we will be able to put our principle of love into practice.

There is a third area in which constructive work has been done. This covers a larger scope than the first two. In some of our groups the summer conference movement has already been in progress for two decades. However, we are in a period of transition at the present time in the summer conference movement. The Eastern District Conference of the General Conference has pioneered in this field in that they have had their own Retreat grounds for a number of years. Last year the Old Mennonite Camp Ground Association, near Scottdale, Pennsylvania, began its activity and this year offers a Christian camp experience for all members of the family, having a program for some age group every week but one from July 4th to September 4th. During this week the American Sunday School Union conducts a camp. This summer the Old Mennonites opened another camp in Michigan and have organized a program for much of the summer at this place. The Lancaster Conference has also entered into this field and will hold its first Young People's Christian Life and Service Institute at the Lancaster Mennonite School from August 2-4.

There has been a fourth area in which Mennonites have begun to take a positive approach together with the negative one. The

Mennonites have found it increasingly difficult to maintain their ideals while sending their young people to modern high schools. Thus, a number of parochial high schools, in addition to those already in existence, have been opened in the last few years. The Lancaster Mennonite School is one such example among the Old Mennonites and the Mennonite Bible Academy, North Newton, Kansas is one among the General Conference Mennonites. Both of these have just completed two years of service. This fall another high school will be opened by the Old Mennonites near Kitchener, Ontario, Canada. Those who have pioneered in this field find that it is much easier to maintain Mennonite ideals by providing for a positive expression of these ideals than by taking a negative approach alone.

3. The Mennonite ideals should include the whole of life.

One of the facts that has been most revealing to me is that Mennonites in practice for the most part have not regarded their ideals as being a part of a total and complete way of life. We have become like our surrounding culture in much of our living so that we have become a reflection of that culture rather than an influence upon it.

The Old Order Amish Mennonites are again an exception to this approach. The member who makes the Mennonite ideals his own knows that he is accepting a total way of life that is different from the surrounding culture. Thus, whenever any part of that way of life is threatened the whole is threatened. For them if one part of the way of life is not maintained it means that the whole way of life may be lost. This may include owning an automobile, going to war, or any other of the many parts of the way of life.

All of us have heard the accusation that those in C.P.S. have not been different in their manner of life from other people in time of peace and, consequently, should not receive any special privilege in time of war. I realize that these accusations are not fair in some cases and in some cases are exaggerated. However, I also know that in some cases they are true.

At any rate, one of the reasons why we have not maintained our ideal of nonresistance more effectively is that it has not become a part of our total way of life. If we as Mennonites will be different from society in time of peace it will be natural for us to be different in time of war. However, if we become so closely identified with the existing culture in time of peace that we actually become a part of it, it is difficult for us to be different from it in time of war. Someone wrote, in 1924, that Mennonites, Dunkards, and Quakers were loose on the war question during the world war in about the same degree that they were loose on the dress question. This person adds that there may have been a number of exceptions to this rule. In 1943, someone wrote, raising the question whether any boys rejected the C. O. position who were faithful on the principle of separation in dress. He then writes this significant statement: "If we become world-like we shall also become war-like." Somone in the Lancaster Conference, who is in a position to know, made the remark that with but one or two exceptions all those who did not take the C. O. position in the conference had not been faithful in carrying out the ideals of the church in time of peace. The statistics of the General Conference seem to bear out this same fact. Thus, the Eastern District Conference, which has probably become more involved in our modern culture than any of the other district conferences, has the lowest percentage of conscientious objectors. There are other factors which also enter into this but this is at least one of the contributing factors.

4. *The Mennonite ideals should be applied to each age group.*

In too much of our training in the past we have taught children ideals which they are asked to apply to situations later in life. Thus, we have attempted to transmit the principle of love by teaching children that in the event of a war they cannot bear arms, without including with this approach the fact that the principle of love is also a way of life to be lived at each age level in every life situation. Our idea of a voluntary membership with baptism on confession of faith has been a contributing factor in this regard. In most of our groups a young person does not accept the ideals of the group until he unites with the church. This is not entirely true but yet it is true to some extent.

I may seem to give too rosy a picture of the Old Order Amish Mennonites. However, I have learned another fact from this group. The members of the families are taught what it means to be a member of the group at each age level. The child is dressed differently from other people from the very beginning. He does not associate much with children of other groups. He does not go to high school. I am not advocating that all Mennonites become like the Old Order Amish Mennonites. I am suggesting though as strongly as I know how that we must learn from them that if we want to maintain our ideals we must apply them to each age group so that our children choose and follow them in all of their experiences.

During the past few years I have visited a number of Mennonite homes. I want to contrast an observation made in two of these homes. Both of them were simple and neither had radios. I was interested to see the contrast in the application of Mennonite ideals to the children. Each of the families had a child which was of a similiar age. In the one home the child carried out quite a number of activities which are considered contrary to the ideals of the group. This child had not yet united with the church. In the other home the child had already united with the church and was carrying out Mennonite ideals including nonconformity in dress. Now the problem is one that is obvious. If the children do not apply the Mennonite ideals it becomes more and more difficult for them to choose them as their own as they grow older.

> A concrete example of a young person who applied the ideal nonresistance at each age level will clarify this conclusion. One of the members of the Lancaster Conference, in response to the question as to the reasons why he became a conscientious objector, mentioned the fact that this principle had always been a vital part of his life. His comments are so pertinent that I will include them as he gave them:
>
> I was born and raised a Mennonite. My parents and grandparents were Mennonites for many generations. As a small child in the home I was taught to love my brothers and sisters. When minor disputes would arise among us, we were taught to kiss each other as a token of love to forget our misunderstandings. Early in life we were taught short scripture verses as, Love one another, and God is love. Love and respect for one another were also taught to me by my faithful Sunday School teachers not only in word of mouth but by actual practice.
>
> I recall one instance especially as a child in third grade at school. A certain boy hit another boy and he told the teacher. The teacher said, "Hit him back! Aren't you old enough to take your part?" This had been the very opposite to what I had been taught in the home. When I went home

> that evening I asked my father if it was right to do this. He told me if that was right there would be no end to the battle and the next time it would be his turn again to hit me and so on till a real fight would begin. He also reminded me of the short scripture verses I had memorized and referred me to the incident of Peter cutting off the servant's ear. Christ told Peter to put his sword in his sheath.
>
> I was not only taught to love my brothers and sisters but everyone else, even my enemies. I always tried to show acts of kindness to my teachers and classmates. The other boys in my class noticed this. In the sixth grade about five of us wanted to pile on the same sled. One fellow remarked, "Put ———————— in the bottom and if we smash him he will go to Heaven as he is a good boy."
>
> After graduating from high school I entered the business world. I was buying and selling automobiles. Here too I was taught by my father to be honest and always give a fair deal and never misrepresent any product. If someone does not pay a bill I should never use the law on them, but rather if they take thy cloak, let them have thy coat also. I had the Golden Rule hanging in my garage which was to be my guide in business dealings.
>
> When I was baptized I promised to be true and faithful to the Mennonite church and since Non-resistance is one of our strongest doctrines I will endeavor to practice it in an opportunity like this when war is raging in our beloved America.

This conclusion applies to other areas of life as well. One other example will clarify this: For the past two years the Stirling Avenue Mennonite Church, Kitchener, Ontario, had an organization known as the Stirling Avenue Mennonite Missionary Crusaders. Practically all of the children and young people in the church belong to a group, supervised by one of the older young people, which is earning money for missions through raising crops and in other ways. In the fall of the year a mission festival is held at which time these gifts are brought to the church and are received by a missionary or some representative from the mission board to which the money is given.

This conclusion applies to all of our Mennonite ideals. This is a fertile field which should be explored by each of the Mennonite groups. If our Mennonite ideals can be made meaningful to children and young people it will be easier for them to adopt them as their personal ideals for life.

5. The Mennonite ideals should grow out of and be related to a personal Christian experience of God through Christ

This conclusion should not need to be mentioned at a meeting of Mennonites. This has been our heritage. We know that this is the teaching of Christ. He taught that men who were transformed by him should bear fruit. This too is the message of Paul for he taught that as men become new creatures in Christ they would bear fruit in their daily lives and thus he speaks of the "fruit of the Spirit." His epistles are, therefore, divided into two parts: doctrinal and practical. Menno Simons too takes this same approach. He did not differ greatly from the other Protestant reformers in the basic doctrines of the church. He constantly emphasized the new birth but with this emphasized the fact that a person who has been transformed through Christ must live as a Christian. Here is where he differed from the other reformers.

During the past few years some of the members of our Mennonite groups have separated these two approaches. This is more pronounced in some groups than in others. Some people want to emphasize the method by which people become Christians as well as doctrine in general. Others want to stress the practical aspects of the Christian life, thus emphasizing the maintenance of Mennonite ideals. In most cases the difference between these two groups is not as marked as this. I have overdrawn the picture for the sake of emphasis.

We need to learn again that both of these approaches are a part of the same gospel. We need to learn again that there is but one gospel and not two. We as Mennonites need the whole gospel. If we stress the method of salvation and doctrine in general without fruit bearing we may develop an emotional religion without changed lives. If we stress the ethics of Mennonitism without the new birth we are in danger of developing a man-made system of ethics without power.

The greatest need among the Mennonite groups today is to present the whole gospel to our people. Mennonite ideals are synonymous with Christian ideals. Hence, we must continue to point men to Christ and then emphasize in the most effective way possible the fact that it behooves us to live as Christians.

In conclusion, it may be well to point out three dangers as some of these ideas are worked out in actual practice. The first is that as the positive expression of our ideals is worked out there is a danger that we become too much like other people. Thus, as we develop our own recreational program there is the danger that we revert to the same type of recreation as is used by other groups. This has already happened in some places. This danger exists in other areas as well.

There is a second danger and that is that as we work out our positive expression of our way of love through service units and in other ways we become like other groups and develop a system of good works which may have no particular relationship to the Christian gospel. There is another danger in this area of nonresistance. It is the danger that we develop a program of non-Biblical pacifism. In the thirties some of the larger denominations stressed the peace doctrine in their periodicals as well as in their youth groups. The problem was that this teaching did not have rootage in the Bible nor was it related to the personal Christian experience of people. Hence, this doctrine did not stand the test of the present world crisis. This approach must be guarded against in our groups.

There is a third danger and that is that we may become so conscious of our Mennonite ideals that we lose sight of the fact that these ideals must be the fruit of our personal Christian experience. We must remember that we cannot pass on our ideals unless we first of all teach that each person must have his own Christian experience. For as each person experiences Christ he will also receive the power to bear fruit. Fruit bearing is synonymous with Mennonite ideals.

A PRESENTATION AND EVALUATION OF MCC DRAFT STATUS CENSUS

by Howard Charles

Introduction

The American Mennonite Church is just emerging from the fourth major war since the first permanent Mennonite settlement was made at Germantown in 1683. These successive periods of military conflict have provided the occasion for the repeated testing of the sincerity and vitality of the traditional non-resistant faith of the church. While officially the church succeeded in maintaining its peace testimony through the critical days of the Revolutionary War, the Civil War, and World War I, there is no comprehensive statistical data indicating the actual number of men who accepted military service; consequently, the strength of the church's witness against war in former crises can be described only in general terms. It was the desire for a more scientific objective account of our peace testimony during the recent years of World War II, based on widely gathered and carefully tabulated data, that motivated the Peace Committee of the MCC to undertake this survey late in the fall of 1944. Specifically, the purpose of the census was to ascertain the number of Mennonite men between the ages of 18 and 45 who were classified in each of the following draft categories: 1—A, 1—AO, 4—E, and deferred. In addition to this basic statistical data, it was proposed to gather such information concerning each draftee which might aid in interpreting the present status of our peace witness. It is hoped that such a scientific analysis of the factors operative in the maintenance or loss of an effective witness against war will provide the necessary data which will be helpful in the development of a positive peace testimony in the days which lie ahead.

Methodology

The census was conducted on the basis of a questionnaire which was sent to the pastor of each congregation in all of the Mennonite groups. Information was requested concerning the number of registered men who were classified in the following draft categories as of December 1, 1944:

1—A—Full military service

1—AO—Non-combatant military service
4—E—Alternate service for conscientious objectors
2—C—Men deferred for agricultural purposes
Total number deferred for other reasons (4—F, 4—D, etc.)

In addition to the numerical totals in each draft classification, the pastor was requested to give the age, education, church standing, and occupation of each draftee. If the person elected military service, the reason for his choice, if known, was to be given in order that his choice might be set in the context of as many conditioning environmental factors as possible. This data was then carefully tabulated and correlated. Two series of correlations were made. The first correlated draft status with church standing, education, age, and occupation; the second correlated the reasons for entering military service, with the church standing, education, age, and occupation of the draftee. The data for each branch of the church was processed in this manner. The totals were then assembled in the master tables which appear in the appendix and which present a complete summary picture of the peace witness of the total Mennonite Church.

Limitations

Before presenting the census data, a word must be said regarding the limitations of this study.

The first limitation concerns the scope of the census. The survey as originally conceived, was to include every congregation in all the branches of the Mennonite Church, the roster of which includes: Old Mennonite, General Conference Mennonite, Mennonite Brethren, Mennonite Brethren in Christ, Church of God in Christ Mennonite, Defenseless Mennonite, Evangelical Mennonite Brethren, Central Conference Mennonite, Krimmer Mennonite Brethren, Hutterian Brethren, Old Order Mennonite, Old Order Amish, Conservative Amish Mennonite, and Missionary Church Association. All of these groups, with the exception of the Missionary Church Association, cooperated in the survey and are represented in this report. From all of the larger and many of the smaller branches of the Church the returns were 100% complete, or as nearly so as it was possible to secure. The number of congregations in each group and the number which submitted reports can be seen in Table IX. The percentage of reports for the Central Conference was too meager to include the data for this group in the correlation tables, and, therefore, it appears only in the statistical summaries of Tables IX and X. Similarly the Hutterian returns were not correlated because of the very small number of men represented in the report. The data for the Old Order Mennonites and the Old Order Amish groups likewise occurs only in Tables IX and X because of the uniform character of the information submitted.

The second limitation is inherent in the method employed in gathering the data. The questionnaires in the majority of instances were filled out by the pastor and in a few cases by interested laymen. While the conduct of the census was simplified by having a representative from each congregation submit the information for his group, this plan also created some problems. In the first place, in some instances the minister had only recently assumed the pastorate of the congregation and therefore was unacquainted with many of the men who were drafted prior to his coming; thus he found it difficult if not impossible to furnish the information desired. This accounts for the discrepancies in the totals given for the various categories in Tables I through IV. The data for one table may have been given in the questionnaire, while it was omitted for another.

In the second place, the fact that the census blanks were filled out by the pastor of the congregation and not by the men themselves, means that the reason given for a man entering military service, represents the opinion of the minister and not necessarily that of the man himself. This injects an element of subjectivity into the report. For example, the protective inclination of the minister would likely prevent him from submitting data that would be self-incriminating. This may account for the fact that according to our study very few men took up military service because of the pastor's attitude; while, as a matter of fact, it is known that some of our Mennonite ministers are not sympathetic with the traditional peace position of the church. There are some cases where the minister actually discouraged young men from seeking a CO status. While it is true that the technique of securing the information through the pastor allows for an element of subjectivity, yet it is conceivable that this method might also be conducive to greater objectivity than if the draftee had furnished the information. For example, a man may pretend that a sense of spiritual duty impelled him to join the Armed Forces when actually it is very evident that in every other area of his life, he is devoid of all sense of spiritual conviction.

The third limitation has to do with the mechanics employed in securing and tabulating the data. A study of the returned questionaries indicates that probably more attention should have been given to the setting up of the form of the census blank, especially the category captions used. Likewise, the forms used in tabulating the data could have been improved also in the interest of greater precision in the light of subsequent experience. For example, the list of reasons given for men entering military service varied considerably among the different groups. The form set up for tabulating the Old Mennonite returns, which was later used for the other groups in order to standardize the report, was not flexible enough to accommodate these variations. Consequently, a large percentage accumulated in the miscellaneous column.

Furthermore, a word of caution is in order regarding the interpretation of the census materials. Judicious care must be exercised in making deductions and in drawing conclusions from statistical data. While numbers indicate a great deal, they do not tell the complete story. There are factors which enter into such a study which cannot be captured and incorporated in a table, but which, nevertheless, profoundly modify the interpretation of the data. This means that dogmatic blanket conclusions must be made very cautiously.

Finally, it needs to be pointed out that percentages at times may be a bit misleading. In several of the smaller groups, for instance, the number of men in a given category may be very small while the percentage is relatively high. It is important, therefore, to check percentages with the number of men they represent before drawing major conclusions.

While the foregoing limitations are real, they do not invalidate the essential accuracy of the census data. They are listed here only as an aid to a proper understanding and a meaningful interpretation of the information herein presented.

THE DRAFT CENSUS DATA

Distribution of Drafted Men in I—A, 1—AO, and 4—E (Table X)

While it is important to recognize that the draft affected only a very small segment (5.6%) of the total membership of the Church, yet the proportionate distribution of the draft men in —1A, 1—AO, and 4—E is the only concrete data at hand by which the strength of our peace witness can be measured. A very large block of our constituency has never been compelled to register an attitude toward military service. It is conceivable that this group of unpolled men might materially alter the ratio between the men in CPS and those in the Armed Forces if they should be drafted. For instance, many of the men deferred in 2—C probably originally had a 4—E classification but were encouraged to seek farm employment in order to evade the draft. On the other hand, between the ages of 21 and 35 as the age level advances there is a steadily rising percentage of men who choose military service in preference to CPS. This may mean that if more men had been drafted from the older age groups, the percentage of men in 1—A and 1—AO would be relatively higher, presumably due to the pressure of family financial obligations.

But what is the record of the men who were drafted? A glimpse at Table X reveals that 7,077 men were drafted as of December 1, 1944. Of this number 2,806, or 39.6%, chose military service; 1,026, or 14.5%, accepted non-combatant service in the Armed Forces; 3,245, or 45.9%, chose alternate service. This means that approximately only 1 out of every 3 going into the Armed Forces registered any conscientious scruples against military service and less than half of the men refused all forms of military service. These figures indicate that among drafted men the full fledged CO's position is represented by the minority group.

When the 4—E percentages for the various groups are compared, a wide variation is noted. Leading the list is the Old Order Mennonite Group with all of their drafted men in CPS, with the exception of a few who preferred jail. The other extremity is represented by the Mennonite Brethren in Christ, who have only 1 man in CPS out of every 10 who were drafted.

There is also a sharp variation between the conference districts in several of the larger Mennonite bodies. For instance, the General Conference has 6% of its drafted men in the Eastern District in 4—E, while the Western District has 42.8% thus classified. The old Mennonite group shows a corresponding variation between the district conferences. The Washington-Franklin County Conference has all but one of their drafted men in CPS, while the South-western Pennsylvania County has only 45.7%, or less than 1 out of every 2 drafted men in CPS.

When an explanation is sought for the great disparity in 4—E percentages between the district conferences of the same group, no single causative factor can be cited. In the Old Mennonite group there appears to be a general tendency toward a higher percentage in CPS among the more conservative conferences in which rigid disciplinary sanctions are employed, although this is not without exception. In the General Conference, this particular factor appears to have no significant bearing on the problem, because of the apparent general laxity in the exercise of any statutory discipline. The facts warrant the conclusion that whatever the cause for the variation, it is certainly complex. The total pattern of the social, religious, cultural, and economic life of a group must be studied before a valid answer can be given. The general framework of a local community within which a religious group articulates tends to exert a powerful modifying influence upon its belief and conduct.

Draft Status and Church Standing (Table I)

What relationship, if any, is there between the draft status of a man and his church standing? Did all the men in good church standing choose alternate service, while the back-sliding members chose military service? Perhaps this is the conclusion we may anticipate, but the facts are otherwise. Table I shows that 25.3% of all the men in good church standing accepted straight military duty; 14.7% went 1—AO and 60% chose alternate service. On the other hand, as might be expected, a very high percentage (82.2%) of the back-sliding members chose 1—A while 3.2% went into CPS.

Furthermore, 42.4% of all the men classified in 1—A were regarded as members in good church standing, while only 20% were listed as back-sliders; more than 65% of the 1—AO's were men in good church standing and less than 10% were back-sliders. This would indicate that it was not only those on the fringe of the church who chose military service, but 2 out of every five members who were active participants in the life, fellowship, and service of the church chose some type of military service in preference to CPS. However, having stated these figures, it must be admitted that they reflect something of the personal spiritual loyalties and commitments of the ministers. There is opportunity for a pastor's prejudices to influence his evaluation of the church status of a member entering the Armed Forces. Occasionally there appeared to be a tendency on the part of some ministers to relegate categorically all men in 1—A or 1-AO to a poor or back-sliding status. This practice, however, would tend to purge the group of good-standing 1—A or 1—AO members of those men whose claim to a good church status could not convincingly be demonstrated. But even granting a measure of discoloration of facts due to the subjective opinion of the minister, it is undeniably evident that a very high percentage of the drafted membership considered in good church standing by the official leadership of the church do not share the deep, nonresistant convictions of their early spiritual progenitors.

This table also offers an interesting qualitative appraisal of the membership of the church from the standpoint of the ministry. 10% of the drafted membership between the ages of 18 and 45 were considered as back-sliders; 22% were considered as spiritually careless and inactive; leaving 68%, or slightly more than two-thirds, of the best young manhood of the church as active participants in its life and service. Does not this large percentage of "dead wood" in our churches constitute a real challenge to our leadership to rekindle the fires of fervent, spiritual devotion upon the cold altars of many hearts?

Draft Status and Education (Table II)

A study of Table II yields some interesting and significant observations. There is a noticeable variation in the choices made by the men in the various educational brackets. Among the men having a high school education, the largest percentage chose straight military service. Among grade school and college trained men, the largest percentage is found in the 4—E category. Let us compare more carefully. 31% of those having grade school education were classified 1—A; 33.8% of those having college training were classified I—A; but 47.2% of those having high school education were classified 1—A. On the contrary, 37.4% of the high school trained youth chose CPS, while 50.2% of the college men and 57.6% of the grade school men made a similar choice. Putting these percentages into terms of numerical ratios, we have the following:

For every man of grade school education in I—A, there are 2 in 4—E.

For every 6 men of college education in 1—A, there are 9 in 4—E.

For every 5 men of high school education in 1—A, there are 4 in 4—E.

Even though the high school students constitute the largest numerical group in CPS, yet on a relative percentage basis, it is the grade school and college men who have the strongest representation in CPS.

There may be several reasons for this ratio of percentages. We may safely say that the majority of draftees having only a grade school education are of rural extraction, and consequently have been sheltered somewhat from the secularizing influence which would predispose them to military service. Furthermore, the grade school psychologically and sociologically plays a less dominant role in the forging of a favorable attitude toward military service than does the high school. The high percentage of college men in CPS may be due partially to the influence of the church college. While there are no statistics available regarding the number of drafted college men who received their college training in one of our church schools, it is very likely that the percentage is high. The choices, therefore, which were made by this group may reflect the strong peace emphasis which is found on the church college campus. It is significant to note that in the case of the group having advanced training, which was taken per force in non-Mennonite institutions, the percentage in 4—E drops from the college level of 50.2% to 23.1%.

In comparing the educational composition of the group classified 1—A with that of 4—E, we note the following:

For every 3 men in I—A having high school, 1 had only grade.

For every 9 men in 4—E having high school, 7 had only grade.

For every 5 men in 1—A having high school, 1 had college.

For every 3 men in 4—E having high school, 1 had college.

For every 13 men in 1—A having high school, 1 had advanced training.

For every 142 men in 4—E having high school, 1 had advanced training.

This table also furnishes an interesting cross-sectional view of the educational level of more than 6,000 of our Mennonite men between the ages of 18 and 45. Of this number, 29.2% had only a grade school education; 55.1% had one or more years of high school training: 15.1% had one or more years of college training; 0.6% had training in advance of college. This means that for every one graduating from grade school, approximately two go on to high school. For every four attending high school, approximately one goes on to college. Out of every twenty-five attending college, approximately one goes on to graduate school.

In the last place, some interesting variations may be noted between the various branches of the church. Excluding the Old Order Amish group, for which the educational factor was not tabulated, the educational extremes are represented by the General Conference and the Holdeman groups.

	Men	*Grade School*	*High School*	*College*	*Additional*
Holdeman	136	91.2%	8.8%	0	0
Gen. Conf.	2,410	15.5%	61.7%	21.7%	1.2%

Draft Status and Occupation (Table III)

A study of Table III reveals that the occupational category having the highest percentage (54.4) of its drafted men in 1—A is the factory. The occupation having the largest percentage (60.8) of its personnel in CPS is farming. For every farmer in 1—A, there are more than 2 in CPS. For every teacher in 1—A, there are 2 in CPS. But for every 7 men from the factory in 1—A, there are approximately 4 in CPS. In every occupation listed (farmer, factory, teacher, office) the percentage of men in CPS outranks that in 1—A with only one exception, namely the factory. The highest percentage from any occupational group to go 1—AO is found among office employees where 1 out of every 5 chose non-combatant military service. The lowest percentage in 1—AO (12.3) is found among farmers.

It is interesting to note that of all the men classified in 4—E, a slight majority (53.5%) were farmers; of those classified in 1—A, more than one-fourth (26.6%) were farmers, and of the total number in 1—AO, more than one-third (36.1%) were farmers. This means that while farmers are in the numerical majority only in the CPS category, yet a sizeable proportion of the men in the Armed Forces are agricultural folk.

It is sometimes thought that nearly all of the Mennonite youth from the farms go to CPS while those in an urban environment (business, industry, and the professions) enter military service. This table indicates, however, that of every 5 farmer boys drafted, only 3 went to CPS. This is only slightly better than the ratio for teachers. The conclusion seems warranted that a rural culture alone is not sufficient to assure the continued perpetuation of the historic peace tradition of the church. The protective isolation barriers of the rural Mennonite community are rapidly disappearing, before the onslaught of secularizing influences. The impact of militarism on the life of a religious group demands more than the protective devices of a relatively sheltered environment if we are to resist its corrupting and devastating influence. We need youth in whose hearts burn the fires of strong spiritual convictions fed by the ardent commitment of the soul to Christ and the Scriptures if we are to garrison the life and perpetuate the faith of the church.

This table, incidentally, furnishes an index to the occupational classification of more than 6,000 drafted men between the ages of 18 and 45. 40.2% are farmers; 35.6% are day laborers, factory or shop workers; 4.1% are teachers; 2.9% are office employees; 17.2% are miscellaneous workers. The fact, however, that only 40.0% of the drafted men are farmers, must not be construed to mean that this is an accurate picture of the occupational stratification of our church. We must allow for the fact that many of the day-laborers may have been farm hands. Then too, some of the men in the lower age brackets were students, or men just out of school when drafted, who would normally have returned to the farm. But of major significance is the fact that more farmers were deferred for occupational reasons than in any other single occupation. 62% of the total number of farmers registered were deferred. Of this number, almost three-fourths (73.5%) received a 2—C classification.

The following comparative table showing the percentage of the drafted membership classified in each occupational category is of interest.

	Percentage of Total Drafted in each Occupation				*Percentage of Total Deferred in 2—C*
	Farm	*Factory*	*Teacher*	*Office*	*2—C*
Average	40.2%	35.6%	4.1%	2.9%	73.5%
Con. Amish	69.1	3.1	18.5	1.9	70.5
Menn. Breth.	51.4	28.8	3.1	4.0	62.6
Old Menn.	39.8	39.1	3.5	4.0	70.3
Gen. Conf.	35.7	34.6	4.4	1.7	63.9
M. B. C.	13.9	59.9	1.6	1.2	45.2

Draft Status and Age (Table IV)

The age bracket most severely affected by the draft is the 21-23 year old, in which 34.2% or more than one-third of the total number drafted are found. Almost 50% of all the men drafted were between the ages of 18 and 23. Beyond this age level there is a steady decline in the percentages of men drafted; from 17.1% in the 24-26 age bracket to 1.7% in the 36-45 bracket. The first two age brackets, therefore, are of most interest to us.

We note that 52.5% of all the drafted 18-20 year-olds were classified 1—A while only 33.9% chose CPS. In the 21-23 year bracket the concentration is reversed: 32.4% went 1—A while 54.1% chose 4—E. Beyond the 23 year level there is a steady increase in the percentage of men choosing 1—A and a steady decrease in the number of men choosing alternate service, with a slight increase to be noted in the 36-45 age bracket. Putting these percentages into numerical terms we have the following:

Between the ages of 18 and 20, there are 5 men in 4—E for every 8 in 1—A.

Between the ages of 21 and 23, there are 5 men in 4—E for every 3 in 1—A.

Observing the age composition of 1—A's, we note that 41%, or approximately 2 out of every 5 men in 4—E, are found in the 21-23 age bracket. The highest percentage of drafted men in any one age bracket choosing non-combatant service occurs in the 30-32 age bracket. The age group having the highest percentage of the total number classified in 1—AO is the 21-23 bracket. The bracket having the lowest percentage of any age group in 4—E is the 18-20.

If this is indicative of the choice the 18-20 year old men will make in the event of peacetime military conscription, we can expect that approximately only 1 out of every 3 to be drafted will choose alternate service.

Reasons and Church Standing (Table V)

If there is any significant correlation between the church status of a draftee and the reason given for entering military service. Interestingly enough, although the percentages differ for the good, poor, and back-sliding church groups, the order in which the four most influential reasons occur varies only in one instance. The order of the relative strength of the influences which channeled men into military service is as follows: associates, family, finance, and lack of peace teaching.

Knowing the potential power of social influence to determine conduct, one may expect to find associates heading the list, but it is a bit distrubing to discover family influence in the second place. 391 or 14.7% of more than 2,600 men in the Armed Forces for whom data was submitted, were there partially because of the attitude of their parents. In a very real sense, therefore, the presence of many a young man in the Army is an indictment of the attitude of his elders on the question of war and peace.

The economic problem is reflected in the fact that 251 or 9.4% of the men entering the army did so for financial reasons. In some cases this might constitute a criticism of the church's handling of the dependency problem, but in the majority of instances it probably is a commentary on the materialistic attitude of the drafted church member.

It is important to note that the lack of peace teaching is listed as the fourth major reason for entering military service. School influence comes in for fifth place. Observing the order in which the reasons were listed, one might conclude that it was not the positive militaristic influence of the primary or secondary schools that sent the larger number of men into the army, but rather the failure of the church and the home to inculcate the spirit of love and the ethic of non-resistance, which left men without a positive technique for solving the war problem when it was thrust upon them.

Comparing the percentage of men in each of the three church status groups who entered the Armed Forces for the various reasons listed, we note that 17.5% or almost one-sixth of the men in the Army who were in good church standing were influenced by their associates. As might be expected, however, the percentage for the back-sliding members is 30.8%, or almost twice as high. 13.7% of the members in good standing in 1—A and 1—AO were influenced by their families. But a larger percentage of the poor (15.0%) and a still larger percentage of back-sliding members (17.1%) were influenced in this manner. However, in the case of good church members who entered the Army for financial reasons, the percentage is 4% higher than for the back-sliders. Likewise, the percentage of good members who entered because of the lack of peace teaching is higher than in the case of back-sliding members. In summarizing, we may say that a relatively smaller percentage of good church members were influenced by associates and the family to enter military service than in the case of the back-sliders. But a relatively larger percentage of good members were influenced by finances and the lack of peace teaching than among those in the back-sliding category.

Now, what is the relative representation of good, poor, and back-sliding church members in the various reason categories listed? In the case of all the men going into military service because of associates, 39.4% or almost 2 out of every 5 were members in good standing. Of these going in because of family influence, 48.3% or almost 1 out of every 2 were members in good standing. A similar percentage (53.7%) of those entering because of the lack of peace teaching were members in good church standing. This indicates that in every case the highest percentage of those succumbing to the four top ranking influences were men in good church standing, not poor nor back-sliding. This indicates a decided lack of vital peace conviction on the part of the active, reputable members of the church.

Finally, it is a surprise to discover that 61.3% of all the men who were in the Armed Forces because of draft board difficulties were men in good church standing. While the reason for their difficulty is not indicated, one is tempted to ask the question whether their general deportment, even though they were members in good standing, was so void of the spirit of non-resistance that when they attempted to secure a CO status they were denied it by the draft board.

Reasons and Education (Table VI)

From this table we shall seek to discover the relation between the amount of education a draftee has and the reason assigned for his entrance into the Armed Forces.

The ranking order of the four major reasons for each educational level is as follows:

	1.	2.	3.	4.
Grade:	Associates	Finances	Family	Lack of Peace T.
H. School:	Associates	Family	Finances	Lack of Peace T.
College:	Associates	Family	School	Lack of Peace T.
Advanced:	Associates	Finances	Lack of Peace T.	

In every case associates ranks first as the major reason why men of all educational levels entered military service.

Of the 3,354 men in military service for whom data was received for this table, 2,518 (75.1%), or 3 out of every 4, were in the high school educational bracket. While on the basis of this table* the high school group has three times as large a representation in the Army as the grade and college group combined, yet the high school has more than six times as many casualties from the influence of associates as the grade and college group combined. Of all the high school students entering military service, 55.2% or more than half of them were influenced in their choice by associates.

It is interesting to note that in the case of men with grade school and advanced training, finances occupy second place. This may be due to the fact that in the case of grade school men the lack of formal education may have seriously proscribed their earning power and consequently their limited financial resources may have induced them to pass up the pay-less glory of CPS for the pay of a buck private. In the case of the draftee with advanced training, it is possible that his extended post graduate training may have saddled a heavy debt on his shoulders which prompted him to accept military service for the accruing financial benefits.

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*According to Table II, there are 767 grade school men in the Armed Forces and 467 college men, making a total of 1234. The number of high school men is 2139 or about 63% of the total.

Third in order of importance in the case of graduate students is the lack of peace teaching. This reason occupies fourth place among men of grade and high school training and fifth place among college men. While this may reflect the peace emphasis of our church colleges, it is important to note that the reason given third place among college men is school influence. In fact, the highest percentage of college men in any one reason category is found in the school influence column where 1 out of every 4 were college men.

The summary impression gained from this table is that social influences (associates, and the family) operate as the most potent factors in recruiting men for the Army irrespective of the level of educational attainment.

Reasons and Age (Table VII)

The question we shall seek to answer here is, what is the relation, if any, between the reasons given for entering military service and the age of the draftee? Is one reason a more potent factor at one age level than at another?

Of the 100 boys going into military service under the age of 18, 21 did so because of associates; 14 because of family influence; 5 for financial reasons; 3 because of school influence; and the remaining 52 for miscellaneous reasons.

In comparing the relative order of the four strongest reasons in this table with the preceding, we note that a much greater variation prevails in the correlation of reasons with the age of a draftee than with his education.

As in the preceeding table, associates holds first place as the major reason for men going into military service between the ages of 18 and 29. In the 30-32 bracket, it recedes to third place, but comes back to first place in the 30-35 age group and then drops to second place in the 36-45 bracket.

Of all the men going into the Armed Forces because of associates, the highest percentage occurs in the 18-20 group where 2 out of every 5 are influenced by associates. However, of all going in for this reason, about 85% are found between the ages of 18 and 26.

In Table IV we observed that 1,027, or 52.5%, of all the 18-20 year olds registered in 1—A while 1,125 or 54.1% of all the drafted 21-23 year olds chose 4—E. Comparing the reasons assigned to these respective age groups in this table, we not a slight rise of 1.4% in the associate column for the 21-23 bracket over that of the 18-20 age group. But a fall from 9.0% to 2.5% is noted in the school influence reason, and from 19.9% to 13.6% in the family influence factor. It is these three potent social influence factors (associates, school, family) that are responsible for the high percentage of men going into military service in the latter teen age.

As one moves up the scale of age brackets, there is a steady increase in the percentage of men going into military service for financial reasons until the peak is reached in the 30-32 group, after which there is a rather sharp decline. The financial factor advances from fifth place in the 18-20 bracket to third in the 21-23, and to second in the 24-29 group, and then to first place in the 30-32 bracket, where 1 out of every 4 are influenced by this factor. It recedes to second place among the 33-35 year olds and finally to fourth place in the 36-45 bracket. This is in accord with what one might expect. Between the ages of 24-35 most men marry and initiate a vocational enterprise, both of which entail more or less heavy financial commitments. Consequently, when drafted, men are strongly influenced in favor of military service by the economic factor.

It is surprising to find that the age group having the highest percentage of men going into military service because of the lack of peace teaching is the 36-45 bracket, where 3 out of every 10 are found. In no other age bracket is the ratio higher than 1 out of every 10. This may indicate that the need for more peace education is not confined to the adolescent age group, but is likewise felt by the middle age church folk.

Reasons and Occupation (Table VIII)

Here we shall seek to discover if any one reason is given more frequently by men in one occupational category than by those in another, and also how the reasons are distributed among the various occupations.

Because of the overwhelming numerical majority of factory workers in the Armed Forces, the percentage in each reason category is highest for this occupation with two exceptions (1) one farmer chose military service because of the attitude of his pastor; (2) the highest percentage (40.9%, or 2 out of 5) of those going into military service because of lack of information were farmers. Thus more than half of all the men who entered military service because of associates (55.3%), finances (56.9%), family influence (54.0%), and lack of peace teaching (54.6%) were factory workers.

The ranking order of the four major reasons for each occupation is as follows:

	1.	*2.*	*3.*	*4.*
Farmer	Associates	Family	Finance	Lack of Peace T.
Factory	Associates	Family	Finance	Lack of Peace T.
Teacher	Associates	Finance	School	Lack of Peace T.
Office	Associates	Finance	Family	Lack of Peace T.

Here again associates are responsible for sending the largest percentage of men into the Armed Forces from each of the occupations listed. Family influence ranks second in both the farmer and the factory groups. Lack of peace teaching comes in for fourth place in every case except for office workers where it ties with family influences for third.

Now let us look at the relative order in which the various occupations lost most heavily to the reasons listed.

	1	2	3	4
Associates—	Office (32.8%)	Farm. (31.0%)	Fact. (30.9%)	Teac. (27.9%)
School Infl.—	Teach. (9.3%)	Office (3.3%)	Farm. (3.1%)	Fact. (2.4%)
Finances—	Teac. (12.8%)	Fact. (10.5%)	Farm. (9.8%)	Office (9.8%)
Family—	Farm. (18.5%)	Fact. (15.4%)	Office (8.2%)	Teac. (5.8%)
Lack of P.T.—	Farm. (8.6%)	Office (8.2%)	Teach. (8.1%)	Fact. (8.0%)

This chart indicates that of all the occupations the office lost the highest percentage of its personnel due to the influence of associates, almost 1 out of every 3.

Of all the occupations losing men because of school influence the teaching profession suffered most, losing almost 1 out of every 10 drafted men to this factor. The teaching profession also ranks first among the four in its loss of men because of finances. This again may be due to the economic burden of an expensive professional training.

Of all the occupations losing men because of family influence, the farmer suffers most with a ratio of almost 1 out of every 5. The farmer furthermore suffered the relatively highest mortality rate because of the lack of peace teaching. It is interesting to observe that there is a variation of less than 5% in the percentage each occupation lost through associates. The greatest variation (12.7%) occurs between the percentage the farmer lost through family influence as compared with the percentage lost to the same factor in the teaching profession.

OBSERVATIONS AND COMMENTS ON WHY MEN CHOSE MILITARY SERVICE

The practical purpose for which this survey was undertaken was not merely to ascertain the number of men who have gone into military service, but to learn why they did. Having noted in some detail the reasons given and their correlation with other factors let us now draw several summary conclusions from our study.

1. It is important to remember that the draft status of each man represents a voluntary personal decision on the part of the draftee. He was not coerced to choose military service under the threat of punishment by prision or death. Out of more than 3300 men choosing military service, for whom we have information, only 32 or less than 1% had draft board difficulties. Full legal provision was made in the Selective Service Act of 1940 for alternate service for those whose conscience forbade participation in war.

2. Lack of proper information ranks very low as a reason for entering military service. Two percent or less reported this factor as responsible for their presence in the Armed Forces. The knowledge of the provision for alternate service was at hand when 98% of the men made their decision. It was not a matter of blindly stumbling into the army but an intelligent choice.

3. Social influence is the most important single factor which was responsible for men going into military service. If we add the influence of the family and the school to that of the associates the social factor is responsible for more than 60% of the 3,300 choosing military service, for whom data was submitted. This is a sobering comment on the influence of environment on Christian ideals and conduct. Of the more than 55% of all drafted men who chose to conform to the social pattern of society about them on the military issue, 3 out of 5 did so specifically for reasons of social expediency.

4. All of the reasons advanced for entering the Armed Forces in a sense obscure the central issue involved in the problem of military service. They assign primary importance to such considerations as social approval, financial advantage, or the possibility of jail or a court martial in the event of an unyielding draft board, instead of coming to grips with the more basic moral suestion, "Is it right?" Even apart from the question of military service it is a serious breach of the fundamental Christian attitude toward life to decide ethical problems on other than moral grounds.

5. This study indicates that most men felt that the 1—AO classification was not a satisfactory solution of the problem of military service. It is a compromise, a middle-of-the-road position which tends to be swallowed up in full military service. A relatively small percentage (14.5%)of all the drafted men took this position. For more than 85% of them, the alternatives were either full military service (1—A), or alternative service (4—E).

6. No one occupation is immuned to infection by the germ of militarism, nor to the environmental factors that tend to camouflage its basic character. More than half of the farmers (52.6%) who chose military service did so for social reasons. The external barriers of psychological, sociological, and economic community isolation have already largely disappeared before the advance of modern science. There is an imperative demand for providing adequate inner spiritual resources in the life of the individual and the group if we are going to resist successfully the tide of secularism of which militarism is a part.

7. It must be remembered that this study deals only with the decicisions which were made by drafted Mennonite men. It is hopefully assumed that the majority of our constituency still adhere to the doctrine of non-resistance. But on the basis of this census it must frankly be admitted that among the drafted membership of the church this tenet of our faith is held by the minority group. Still more disturbing is the fact that this survey revealed not merely the absence of a virile peace conviction on the part of the majority of drafted men, but that a surprisingly large number of men entered the army because of a religious conviction that this was their Christian duty. Such a positive acceptance of military service under the sanctions of religious duty constitutes a complete denial of the historic peace tradition of the Mennonite Church.

Conclusion

If there is one conclusion to which our study leads us, it is the fact that the problem under consideration is not a simple one. Factual data reveals that a very large percentage of men in good church standing, from the conservative as well as the liberal branches of the church, from rural as well as urban cultures, from grade as well as high school and college ranks, from the older age brackets as well as the younger, for a multitude of reasons ranging from associates and family influence to a sense of duty, have voluntarily chosen military service in the light of a government proferred and church sanctioned alternate service program. Our age is characterized not only by political revolutions, but also great social and cultural upheavals. The impact of these dynamic revolutionary forces is being felt in the area of religious faith and ethical conduct. It is these scientifically intangible, but none the less real, spiritual undercurrents of the age which are conspiring to weaken and destroy the spiritual heritage of many generations. In the light of our record during the past four years, we dare not remain complacent. May God grant that throughout the length and breadth of the Mennonite Church there may come a quickening of conscience and a rebirth of moral passion which shall lead us in pentience to a fresh commitment of heart and life to the Prince of Peace and His way of life.

APPENDIX A

Men Transferred From CPS to Military Service

Even after a man has secured a 4—E classification there is a possibility that he may eventually renounce CPS and accept military service. As a matter of fact out of 3,245 men in 4—E, 163 or 5% voluntarily requested permission to join the Armed Forces. This is a ratio of 1 man out of every 20 in CPS. The relative percentage of men transferring from CPS to the Army is practically the same for all of the larger groups, excluding the Old Order and Conservative Amish.

	4—E	*Transferred*	*Per Cent*
Old Mennonite	1,588	90	5.7%
General Conference	690	37	5.4
Mennonite Brethren	196	11	5.6

Old Order Amish	325	1	.3
Conservative Amish	104	3	2.9

There is very little difference to be noted in the percentage of men who transferred from the various educational levels.

No. Transferred	*No. in 4—E*	*Age*	*Per Cent*
57	1,043	Grade	5.5%
72	1,278	High School	5.6
24	471	College	5.1

There is more of a variation to be noted in the number of men transferring from the various age brackets.

No. Transferred	*No. in 4—F*	*Age*	*Per Cent*
18	661	18-20	2.7%
70	1,278	21-23	6.2
44	471	24-26	8.1
19	211	27-29	9.0
2	91	30-32	2.2

There is an interesting variation between the percentage of men who transferred from the different occupation.

No. Transferred	*No. in 4—E*	*Occupation*	*Per Cent*
3	138	Teacher	2.2%
62	1473	Farmer	4.3
48	679	Factory	7.1

APPENDIX B

The Draft and the Membership of the Church

The following table gives a general statistical summary of how the draft affected the membership of the church. In each instance the average for the church is given and also the groups representing the two extreme percentages.

	Average	*Highest*	*Lowest*
Percent of Total Membership Registered	14.8%	Hutterian Breth. 24.7%	Cen. Conf. 3.9%*
Percent of Total Membership Drafted	5.6	Hutter. Breth. 11.6	O .O. Menn. 1.1
Percent of Total Registered Drafted	37.8	Menn. Breth. in C. 72.5	O. O. Men. 5.0
Percent of Total Membership in 1—A	2.2	General Conf. 4.7	O. O. Menn. 0.0
Percent of Total Membership in 1—AO	.8	K. Menn. Breth. 2.8	O.O. Menn. 0.0
Percent of Total Membership In 4—E	2.6	Hut. Breth. 8.4	Menn. B. in C. .4
Percent of Total Membership Deferred	9.2	Old O. Menn. 20.8	Central Conf. 1.4
Percent of Total Membership in 2—C	6.4	O. O. Menn. 14.6	K. Menn. Bre. .6
Percent of Total Membership with other Deferments	2.8	O. O. Menn. 6.2	K. Menn. Bre. .4
Percent of Total Deferred in 2—C	69.7	Old Order Amish 80.9	Defenseless 44.8
Percent of Total Deferred with other Deferments	30.3	Defenseless 55.2	Old Order Amish 19.1

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*This indicates a striking contrast in the male population between the ages of 18-45 in these two groups.

APPENDIX C

DRAFT CENSUS SUMMARY

Denomination	1—A No.	1—A Per Cent	1—A—O No.	1—A—O Per Cent	IV—E No.	IV—E Per Cent	Total No.
Old Order Mennonite (—Congregations)	0		0		18	100.0	18
Old Order Amish (105 Congregations)	9	02.7	1	00.3	325	97.0	335
Church of God in Christ (24 Congregations)	5	03.7	4	02.9	128	93.4	137
Conservative Amish (23 Congregations)	14	11.2	7	5.6	104	83.2	125
Hutterian (4 Congregations)	6	24.0	1	04.0	18	72.0	25
E. M. B. (10 Congregations)	17	17.3	16	16.3	61	66.4	98
Old Mennonite 406 (Congregations)	755	29.0	263	10.1	1588	60.9	2606
K. M. B. (8 Congregations)	24	27.9	28	32.6	34	39.5	86
Mennonite Brethren (44 Congregations)	171	34.4	130	26.2	196	39.4	497
General Conference (154 Congregations)	1384	54.6	461	18.2	690	27.2	2535
Central Conference (7 Congregations)	51	60.0	13	15.3	21	24.7	85
Defenseless (11 Congregations)	64	55.8	36	31.5	16	13.7	116
M. B. C. (35 Congregations)	306	73.9	66	15.9	42	10.2	414
Totals	2,806	39.6	1,026	14.5	3,245	45.9	7,077

Appendix D

Conference	Total Membership	No. Congregations	No. Cong. Report	IV—E	I—A—O	I—A	Total Drafted	II—C	Other Deferred	Total Deferred	Total Registered
Old Menn.											
Lanc.	13,065	114	114	228	36	133	397	1034	346	1380	1777
Franc.	4,551	19	19	52	8	29	89	591	197	788	877
Ohio	8,877	44	44	405	55	178	638	500	232	732	1370
Ind.-M.	6,020	38	38	222	35	77	334	432	217	649	983
Kan. Mo.	3,022	35	35	134	22	48	204	159	65	224	428
Ill.	2,985	17	17	104	42	71	217	181	84	265	582
Pacific	1,702	15	15	77	13	23	113	70	72	142	155
S. W. Pa.	2,015	20	20	85	11	90	186	7	58	65	251
Va.	3,168	66	66	68	7	15	90	142	122	264	354
Wash. Fr.	1,341	11	11	42	0	1	43	163	43	206	249
Ia. Nebr.	3,936	20	20	147	30	84	261	244	68	312	573
Dak. Mont.	433	7	7	24	4	6	34	65	9	74	108
Totals	50,177	406	406	1,588	263	755	2,606	3,588	1,513	5,101	7,707
Gen. Conf.											
West.	12,328	62	62	436	180	403	1,019	870	474	1344	2363
North.	5,030	30	30	112	89	143	344	434	107	541	885
Pacific	2,876	17	17	40	63	127	230	89	59	148	378
Middle	5,523	19	19	77	97	367	541	143	158	301	842
East.	3,690	26	26	25	32	344	401	123	138	261	662
Totals	29,447	154	154	690	461	1384	2535	1659	936	2595	5130
Mennonite Brethren											
South.	4,154	26	24	110	57	82	249	185	67	252	501
Centr.	1,433	9	9	24	9	15	48	33	4	37	85
Pacific	2,988	13	12	62	64	74	200	75	104	179	379
Total	8,575	48	44	196	130	171	497	293	175	468	965
Centr. Conf.											
	3,327	23	7	21	13	51	85	28	17	45	130
M.B.C.	10,061	106	61	42	66	306	414	71	86	157	571
Ch. of God in Christ	3,100	25	24	128	4	5	137	292	138	430	567
Cons. Am.	3,988	30	23	104	7	14	125	187	78	265	390
O. O. Am.	2,085	165	105	325	1	9	335	1604	379	1983	2318
Defenseless	1,550	11	11	16	36	64	116	56	69	125	241
Hutterian Brethren	215	6	4	18	1	6	25	22	6	28	53
E. M. B.	1,172	10	10	65	16	17	98	76	30	106	204
K. M. B.	1,000	8	8	34	28	24	86	6	4	10	96
O. O. Men.	1,657	44	—	18	0	0	18	242	103	345	363
Grand Totals	126,354	1036	857	3245	1026	2806	7077	8124	3534	11658	18735

THE MENNONITE THEME IN CONTEMPORARY AMERICAN FICTION

Written by Elizabeth Horsch Bender

Introduction

As I worked through the subject as originally assigned, "The Mennonite Theme in Contemporary American Literature," it became increasingly clear that the time allotted to the presentation of this paper made it necessary to limit its scope. I greatly regret this, since is has meant elimination of a considerable body of writings on Mennonite themes which deserve treatment in a discussion of this kind. The principle of selection adopted is designed to produce a unified treatment, and at the same time to include as much as possible of the literature which is authentically American. Poetry, drama, and essays have had to be omitted. Further, only English language materials are included, all the considerable body of writing in German being omitted except one short novel with an American Mennonite theme. This latter omission may be criticized, but I believe it can be satisfactorily defended. All the literature in German with few exceptions has been produced by Mennonites who came from Russia to America in the period immediately following the First World War, who had been educated and had matured in Russia, and whose themes are almost exclusively Russian Mennonite. These writers are not authentically American, however attractive and effective their writings may be. I refer to such writers as Dr. Peter Epp (his *Erloesung* and *Eine Mutter* are of high literary quality), Jacob H. Janzen, Peter J. Klassen, Gerhard Friesen, Gerhard Toews, and Arnold Dyck. I hope no one will think that I depreciate this literature in omitting it from my paper on the grounds mentioned. A very brief sketch dealing with these writers and entitled "Die Belletristik der Canadischen Russlanddeutschen Mennoniten" was written by Jacob H. Janzen and published in the *Warte-Jahrbuch* for 1943 at Steinbach, Manitoba.

The brevity of the paper also forbids careful and detailed analysis of many of the novels considered. The plan I have chosen is to give a brief synopsis of the action of the novel, and follow it with a general criticism of the work, discussing the author's evident intention in using the theme, the honesty of presentation, authenticity of material, and the success or failure of his picture from the Mennonite point of view. A summarizing comparison of the various books and authors concludes the discussion. The works selected fall into the following general outline pattern, as they deal with the material relating to

I. Mennonite Origins in Switzerland
II. Mennonites of Swiss Descent
    A. Amish
    B. Mennonite
III. Mennonites from Russia
IV. Juvenile Literature

I. Mennonite Origins in Switzerland

The two novels about Swiss Mennonite origins are *True to the End* (1905) by Dr. Henry S. Burrage, and *The Clemen Family* (1922) by John Horsch, the latter having appeared only as a serial in the *Christian Monitor.* Both follow closely the course of the Reformation in Switzerland, one centering around the patrician William Hermann, the other around the Waldensian Clemen family. Both are interestingly told as history, but fail as fiction, for they are merely a narration of history broken up into conversational form, the characters being swallowed up in the mass of factual detail. Dr. Burrage deviates only once from historical exactitude in that he has his early Anabaptists, after continued Bible study, come to the decision that their first adult baptism by pouring has been no true baptism at all, and therefore undergo another in the correct form, namely immersion. For this bit of fiction—pardonable in an ardent Baptist—there is no historical evidence. Dr. Burrage truly deserves credit for his part in removing the prejudices and misconceptions clouding our common origins. His book was published by the Baptists in Germany in a German translation under the title *Getreu bis ans Ende.*

II. Mennonites of Swiss Descent

The Amish

The earliest of the Amish novels is *Sabina, a Story of the Amish,* by Helen R. Martin. It is one of the earlier novels in her long series about the Pennsylvania-Dutch, all built on the following plan: The Pennsylvania-Dutch are slow, stupid, frequently mean, incapable of culture, and speak an exaggerated version of the well-known "Dutch" English. These characteristics contain the seeds of whatever humor or villainy occur in the story. The heroine is a superior girl from one of the Pennsylvania-Dutch communities; she very soon marries a superior "outsider," usually a New Englander, who happens to spend a few months in the community; thus the stories conclude with the traditional "happy ending." Mrs. Martin's work will be discussed in greater detail in connection with *Tillie: a Mennonite Maid.*

In *Sabina, a Story of the Amish,* the superior girl, Sabina Wilt, is possessed of unusual beauty. The superior outsider is an artist interested in "local color," who boards with the Amish fomily Wilt. Through his eyes Mrs. Martin presents to the world the picture of an Amish family in an Amish community: the gentle, but patriarchal discipline, the extremely primitive way of living, social customs of courtship, marriage, and funerals, and stolidity of religious expressions. Because a marriage between the artist and the Amish Sabina would not be feasible, Mrs. Martin avoids an unhappy ending by the device of permitting amnesia to blot out Sabina's memory of his association with the family. Though Mrs. Martin's Amish share in the uncouthness of her Pennsylvania-Dutch characters, it must be stated in fairness to her that her Amish and Mennonites are never mean; she never uses one of them as a villain. In spite of its great popularity at the time of its publication, *Sabina* is of little literary value, and its characterization is shallow; its significance lies alone in its description of day-by-day Amish living.

It was more than thirty years before another Amish novel appeared. This was *Straw in the Wind,* by Ruth Lininger Dobson, published in 1937. This novel has aroused considerable interest in the Mennonite communities of northern Indiana, among Mennonites and non-Mennonites alike, for it is a "local color" story describing the Amish of Elkhart County, and using actual names of towns like Honeyville, Millersburg, and Goshen. Because the author grew up in Middlebury, on the edge of an Amish settlement, the unwary reader naturally assumes that her account of these people must be reliable. The fact that the novel is important enough to have won the major award in the Hopwood Contest in Fiction for 1936 at the University of Michigan, conducted by a faculty committee, as well as the fact that it has been popular enough to enjoy several printings, warrants careful examination of the story and the impressions it leaves about the Amish way of life. To do this it will be necessary to give it a more detailed treatment than most of the other works will receive in this study.

The protagonist of the novel is Moses Bontrager, an Amish bishop, and the chief characters are the members of his large family, who are ranged in varying degrees of submission or rebellion to his hard, domineering will. His wife, Sarah, has long since given up any personal feeing at all. His brother Ezra, actually the counterpart of Moses, is a man of fine feeling and artistic sense, which he must, however, rigidly suppress. The two oldest sons, married and settled on land adjoining the homestead, come to Moses every day for instructions, for Moses has the title to all this land and directs every detail of its cultivation. Neri, Moses' favorite, is the only one of his sons to resent the ridicule which the Amish costume excites in town, and longs for money to wipe out the hated distinctions. Rebecca is in love with Eli, the only son of Tobias Hostettler, who owns several acres of valuable mint land adjoining Moses' farm, which Moses covets. The usual and logical method of acquiring this land, namely through marriage, is not feasible in this case, because Tobias is a "Pinky" (a progressive split from the "Old Order").

On the morning of the opening of the story Moses calls the family into the living room for the usual devotional period, reads a passage from the German Bible—even though only Ezra understands the language—and demands in a long prayer that the business of the day be prospered. The business he has in mind is another attempt to purchase Tobias's mint land. But he fails in this undertaking, for Tobias, though mortally ill, refuses to sell. On his way home a report reaches his ears that his daughter Polly, who is a maid in a home in Millersburg, has been guilty of watching a dance. He unceremoniously hurries her home in contemptuous disregard of the embarrassment of her employer. To Polly he says in sullen anger: "Myself I ain't besoilin' with conversationin' with the Devil's children. Be a prayin' over your sinful, pleasurin' ways aforen the Lord, He strikes you down. To home still the Lord will direction me how you should be punished."

He banishes her to her room and in the evening calls her before the family and admonishes her thus: "... Like a woman of the

Devil even cavortin' around .... Pleasurin' yourself in sin thouten a thought of the word of God. Repent still fur to escape the perishment of the wrath of the Lord. Repent."

When Polly says simply that she feels no sin in her heart, Moses furiously sends her back to her room, to stay there until Sunday; then she is to make her confession to the brethren at the service and a week later "wife up" with Phineas, a most unattractive elderly widower. To comfort her Ezra surreptitiously tells her of the occasion in his own early youth when he made a public confession of a sin, under oath never to repeat the transgression.

At the Sunday service Polly again refuses to confess. In the tense stillness Moses says: "The sin still for which forgiveness ain't given, makes you an outcast rejected of God and man. From the fellowship of the Church, I cast you off still and already to the Devil and all his angels I commit you." He continues in a sort of cruel inspiration: "Already yet to the bottomless pit, a daughter of Jezebel is cast ... Big enough, too, hell is fur to receive all them that pleasure themselves likewise after the Devil .... Burnt blacken like your souls even, the fires of hell will scorch you still .... Burn, burn you will forever, iffen the wrath of the Lord you shall kindle with your hankerin' after pleasurement."

When the family gets home in the afternoon, Polly is gone.

When Sarah takes to her bed with an incurable disease, Moses, unsympathetic, considers it only a lazy whim. Rebecca summons Devil John to powwow. Moses has the veterinarian and finally even a doctor look her over, but she dies soon after with the words, "Ach, such prettiness." Rebecca and Ezra truly miss her. Moses is merely annoyed.

Moses sells his mint oil to good advantage and hides the cash he has received under the floor, intending to use it to compel Tobias to sell his land. During the night Neri disappears with it. The blow is fatal to Moses—not the discovery that his son is a scoundrel and lost to the family, but the loss of his power to add Tobias' few acres of mint land to his own already extensive holdings.

Mrs. Dobson's theme of the tyrannical father who sacrifices his family, his friends, and his own life to the acquisition of wealth is not a new one. Such fathers are possible to be found in any group, religious or otherwise, hence among the Amish as well. I know of none. What is unfair about the use of the theme in a "local color" novel is that the uninitiated reader accepts it together with the hard bigotry of Moses as a part of the "local color;" hence as typical of the Amish. Even professional literary critics are victims of the air of authenticity of the book. Two excerpts from reviews will illustrate this. R. C. Feld in "Books," February 7, 1937:

> As a fictionized study of the manners and customs and speech of a little known religious sect, it is worthy of attention: as a novel, it is weak both in plot and style... There is a clear ring of integrity in Miss Dobson's description of the clothing of the Amish sect, its religious services, its marriage customs, its food, its funerals and its speech. For these contributions, one is grateful to her.

And Stanley Young in the "New York Times," February 21, 1937:

> Miss Dobson... appears to have full knowledge of this rural cranny of American life.

At this point let us grant that Mrs. Dobson's descriptions of the Amish costumes and houses—things easily observed in the Goshen community—are authentic. And to the extent that the author has followed John Umble's account of the Amish in Union County, Pennsylvania, as published in the *Mennonite Quarterly Review* in 1933, her description of their religious services, excommunications, and funerals is also true. It is when she allows her imagination to add fancy to facts that the distortion of motives and character takes place.

In pointing out specific incongruities let us consider first the dialect, since anybody who knows Pennsylvania Dutch could have checked and corrected it, had Mrs. Dobson consulted anyone. Her Amish use the most atrocious English, probably the worst ever used in the United States. In addition to elements of "Dutch," which are to be expected, it contains elements of Irish, Italian, and a great deal of sheer invention on the part of Mrs. Dobson. The examples I have already quoted are sufficient proof. These atrocities, found on every page, are of course lost on one who is not familiar with the "Dutch" idiom in the English of the Pennsylvania Germans. To the unknowing they probably sound authentic, but to one who knows any German, even Pennsylvania German, they are impossible.

If the author's understanding of the spoken language of the Amish, which is a matter of the physical senses, is garbled, it should not be too surprising to find that her interpretations of religious services, which depend on historical insight and a sympathetic willingness to read behind outward ceremonies, would likewise be undependable. A few of the more glaring discrepancies will be noted.

An utter absurdity is the oath required of Ezra in confessing his sin. Nearly everybody knows that the Mennonites and Amish will under no circumstances take an oath. An error of this kind is inexcusable in one who attempts to write a major work about the Amish.

In regard to the disciplinary procedure with Polly, the story is also so overdrawn as to become a caricature of the Amish teaching. I discussed this matter with one of the senior Amish bishops living near Middlebury, and was assured that Mrs. Dobson's picture is completely false. The offense of listening to "dance music" for a few minutes would call for no official censure at all, or at most a private reprimand. But for the sake of the argument, let us assume that Polly had been guilty of some serious moral transgression. It is true that in extreme cases they use a formula stating that since the unrepentant person has cut himself off from the communion of the church, he is "dem Teufel und all seinen Engeln ubergeben." This is not a curse, however, or the wish of the bishop upon the accused, but rather the sorrowful statement of a fact. Though Mrs. Dobson has given this one quotation correctly, the lurid setting into which she places it entirely distorts its meaning. In an Amish excommunication there is no further sermon on the subject, nor any gloating like that of Moses. The excommunicated person is henceforth "shunned," to be sure, but Moses' bigotted attitude is unthinkable and has no basis in Amish tradition or practice.

Some minor points of criticism must also be mentioned. The wailing and shrieking of the women at the funeral is an anomaly, for the Amish are most stolid in religious as well as social relationships. Again, no Amishman would insult a woman by calling her a "painted Jezebel." The Amish do not in any way concern themselves with the conduct of the "world's people," and when addressed are always courteous. Again, a wealthy Amishman hiding his money under the floor, or refusing to accept any legal tender but hard cash is incredible, as the Goshen bankers could have told Mrs. Dobson. A dozen other similar points could be listed.

The chief anomaly lies in the character of Moses. Let us grant that it may be possible to find an avaricious Amish father like Moses. But in the character as an Amish bishop the picture of Moses is beyond the realm of possibility. An Amish bishop who would, for example, curse a sick neighbor for any reason at all would find himself excommunicated. Witness the scene when Moses visits Tobias to buy his land:

> (Moses) rose threateningly, his face inflamed with fanatic intolerance. "The curse of the Lord on you an—"
>
> "Dyin' ya will be soon, you got the look of it on you. A-feared to facen the Lord you should be with the sin of the Pinkies on you thouten additioning your evilness."

Even the ordinary virtues of the Amish are turned into vices. The patriarchal discipline of the Amish home becomes despotism. The desire for land, which is needed to keep their large families on the farm, is turned to a selfish obsession. Sons do tend to buy land adjoining the home farm, not because the father must domineer, but because family solidarity is very strong among the Amish.

In contrast with Mrs. Martin's *Sabina,* all the material of which could have been presented to better advantage as a short story and which has no significant plot, Mrs. Dobson's book does contain possibilities for deveopment as a tragedy. The author evidenty tried to develop the novel along tragic lines, in permitting the main character Moses, through his greed for land, to destroy the family and community. But the novel can hardly be considered a tragedy, for we can never regard Moses as a hero to be admired; he is not powerful enough to excite our fear; we feel only contempt for his meanness. It would also have been possible to develop the novel as a deterioration of the character of Moses; but this becomes difficult when all the faults are placed in one character (Moses) and all the virtues in a minor character (Ezra). A great man, in whom generous tendencies combat with avarice, could well be destroyed by one force or the other, but in Moses this conflict is completely lacking.

The third and last book about the Amish is the idyllic *Rosanna of the Amish,* by Joseph W. Yoder, a member of the Mennonite Church at Belleville, Pa. This book has been so thoroughly analyzed from the Mennonite point of view by John Umble in his excellent review of it in the *Mennonite Quarterly Review* of July, 1941, that I shall not attempt to add to it. What follows is an excerpt from Mr. Umble's review:

Amish readers of such books as *Straw in the Wind* have felt for a number of years that the reading public needed a book that would tell the truth about the Amish with... sympathy. Such a book is *Rosanna of the Amish,* and the author, J. W. Yoder, is peculiarly fitted to write it. Born of Amish parents and reared in an Amish community in Mifflin County, Pennsylvania, he has not only the necessary information and experience, but also the requisite appreciation and understanding of the Amish background and heritage.

His mother, an Irish-Catholic girl, was left at nine days of age in the care of an Amish maiden lady who reared her tiny charge in an Amish community, imbued her with principles of Amish life and culture, saw her voluntarily choose to unite with the Amish church, saw her baptized into the Amish faith, saw her married to a young Amishman, and finally, saw her rear an Amish family. This orphan girl, Rosanna, youngest daughter of the Irish-Catholic immigrants, Pat McGonegal and Bridget O'Connor, was the author's mother. And *Rosanna of the Amish* is her life story.

The author... makes no attempt to write historical fiction. The book is true, not only in the major outlines of the story and in its general spirit and viewpoint, but also in its historical and biographical data....

The author's method has distinct advantages. Many of his friends and relatives concerning whom he writes are still living. It is necessary, therefore, that he tell the truth about them. Through the use of this method he gains accuracy and a certain personal touch which would be lacking even in the most faithful presentation of historical fiction... The method seems, however, to have one disadvantage.... His affection and respect for his Amish friends and neighbors restrain him from probing beneath the surface to bring to light the ugly aspects of human experience present, occasionally, even in an Amish utopia.

"But aside from this one criticism, the work deserves great praise. In its presentation of the Christian character of the Amishman, his kindness and hospitality,... his industry, his energy, his proverbial good health, his deep devotion to his religion,... his freedom from worry and care, his conviction that in this world he is a stranger and pilgrim on his way to the Heavenly City—in all these, the book is not only faithful in its portrayal, but is enthusiastically and sympathetically so....

Yoder emphasizes the ability of both men and women to perform strenuous physical labor. Rosanna's brother... "marveled at how much she did and how little it seemed to

> tire her. She milked the cows, . . . worked in the garden, . . . fed the chickens and gathered the eggs, washed, ironed, baked, and even helped in the harvest field sometimes. When he asked Rosanna whether she did not get tired, she laughed and said, 'Oh, a little sometimes, but . . . you get used to it and don't mind it.' . . . Now that she was becoming a young woman she enjoyed the reputation of being a good worker—a great satisfaction to her."
>
> Related to this idea is the Amishman's pride in his economic self-sufficiency . . . . Yoder correctly portrays the Amishman as skilled in animal husbandry, soil conservation and crop feeding, and in farm management. He succeeds as a farmer because he has fine intelligence, simple, inexpensive tastes, simple joys, and a huge capacity for hard work.
>
> The author catches another phase of the Amish character, one which is often overlooked. However staid and quiet, even bashful, the Amishman may seem to the casual observer, in his home life and in his social relationships he is . . . happy and usually fond of a good joke . . . . Nearly every page contains some form of the word *joy* or *happiness* or *contentment* or at least implies that sentiment in some way . . . .
>
> The author also presents the Amish eagerness to do right and his feeling that it is important to . . . have the approval of his . . . fellow church members . . . . Part of Rosanna's happiness in her marriage was the consciousness that she had married into a good family "highly respected by everybody, in good standing in the church, comfortable in material things, and above all, happy and content in each other's presence."
>
> . . . Here are presented, with accuracy or detail, both the social customs and the religious customs of the group: . . . . the method of performing the ordinances, . . . all details connected with the courtship . . . and wedding, . . . the simple burial that requires neither undertaker . . . nor commercial casket manufacturer . . . . An aged, unlearned reader in a western state . . . said with feeling, "It is all so true to life that it makes me homesick for Pennsylvania."

In conclusion a comparison of the three novels using the Amish theme may be of interest: The first two works of this group are novels. *Sabina, a Story of the Amish* presents a not too unfavorable picture of the Amish in the author's general theme of the narrowness of the Pennsylvania German. Her picture is facetious, but not malicious. Beyond its descriptive elements it is of very little value. *Straw in the Wind* knows only the unpleasant side of Amish life. In order to present an unfavorable picture the author has resorted to major distortion and a very careless use of fact. It comes very near being malicious. *Rosanna of the Amish* is a biographical essay, not a true novel. It presents a crystal-clear and truthful picture of Amish life. Though the omission of all unpleasant incidents gives it a somewhat juvenile stamp, nevertheless it remains by far the most complete and reliable of the three books, and the most important.

B. Mennonite*

The earliest of the novels on the Mennonites is *Tillie, a Mennonite Maid,* by Helen R. Martin. *Tillie* was published in 1904, one year before *Sabina,* and launched Mrs. Martin's career as a novelist. Here again we have the plot based on a flint-hearted father who exploits every member of his family, but unlike Moses of *Straw in the Wind,* the father does feel an affectionate regard for them which comes to light when they are ill. In this story, however, the parsimonious father is a Pennsylvania-German Evangelical.

> The Getz family was a perfectly familiar type among the German farming class of southeastern Pennsylvania. Jacob Getz, though spoken of in the neighborhood as being "wonderful near," which means very penurious, and considered by more gentle-minded Amish and Mennonites of the township to be "overly strict" with his family and "too ready with the strap still," was nevertheless highly respected as one who worked hard and was prosperous, lived economically, honestly, and in the fear of the Lord, and was "laying by."

His frail but intelligent little daughter Tillie begins at the age of eleven to read by stealth at night, for her father has forbidden all reading as a waste of time, and punishes her brutally when he finds her reading *Ivanhoe.* At twelve he takes her out of school.

Several years later she joins the New Mennonites.* Her Aunty Em, who runs the village hotel, has long been a New Mennonite, and furnishes the wherewithal for Tillie's new plain clothes. Her father is incensed at Tillie's daring thus to disobey him. Only a superstitious fear of bad luck prevents his curing this case of insubordination with the "strap."

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*Note: Helen R. Martin's **Martha of the Mennonite Country,** published in 1915, in spite of the title, is not a Mennonite novel, and is only remotely concerned with Mennonites.

*The "New Mennonites" are the Reformed Mennonites, founded by John Herr in 1812.

Tillie rejects the dogged courtship of Absalom Puntz because of his ignorant boorishness. In this she is abetted by her father because he is unwilling to give up this source of efficient cheap labor.

During the winter Jake hires Tillie out to her Aunty Em. To Tillie this service is a pleasure, for her aunt never interferes with her using her leisure for reading. The new school teacher, Mr. Fairchilds, a "Harvard gradyate" who lives at the hotel, helps her with her preparations to take the teachers' examination. He is greatly attracted by a Madonna-like quality in the "sweet-voiced, clear-eyed little Puritan." Tillie responds by permitting a little brown curl to stray from under her white New Mennonite cap. Her guilty feeling at this "worldly thought" causes her to leave the church; in consequence her Aunty Em is compelled to "shun" her, and Tillie goes home.

Jake Getz is dumbfounded when the board, of which he is a member, elects Tillie to teach the local school. At the end of the first month Tillie sends to the bank all of her first check but a reasonable sum to cover her board. Jake angrily demands all of her salary, and when she refuses to give it, he reaches for the "strap." Tillie faces him with blazing eyes.

"Dare to touch me—ever again so long as you live!—and I'll kill you! . . . I'll stab you dead!"

(This from a girl of seventeen who has just been a Mennonite!)

He persuades the school board to fire her. At the precise moment when the future is darkest to Tillie, Mr. Fairchilds offers her a trip to Europe as his wife. Thus she is again able to foil her father's plans by handing in her resignation before the board can fire her.

In the years that follow, Jake Getz boasts about his daughter "where is married to such a perfesser at the Normal."

An excellent critique of Mrs. Martin's work is found in *Pennsylvania German Literature* by Earl F. Robacker (1943), Chapter VI, "The Local Color Period, 1902 to 1928."

> The appearance of *Tillie, A Mennonite Maid* in 1904 actually set Mrs. Martin firmly on her way. The book was an almost instantaneous success everywhere but in Pennsylvania . . . Her territory was untouched . . . . So great was the subsequent popularity of *Tillie* that it went through twenty editions, the last one in 1938.

Tillie was one of four of Mrs. Martin's novels that were turned into motion pictures. This is the only American Mennonite novel so treated.

The Pennsylvania-Germans resented Mrs. Martin's picture of them as uncouth and incapable of culture, their "public schools capable of teaching nothing and Pennsylvania-German children incapable of being taught" (Robacker), and the hopelessly garbled speech in the mouths of all of them. As a part of the Pennsylvania-German scene her Mennonites and Amish suffer from these same defects, except that their gentleness somewhat moderates their uncouthness, as has already been noted in *Sabina.* Thus in *Tillie,* Aunty Em, a New Mennonite is characterized by a dignified restraint in speech and action that sets her apart from the other characters. Her distinctive garb is also sympathetically described. As in the case with many other writers, Mrs. Martin is not interested in the distinctive doctrines of the Mennonites, or at best treats them facetiously; but she seems to be aware of a certain quality of personality and character which have resulted from their way of life.

A far more faithful portrayal of the Mennonites and Amish as of all the Pennsylvania Germans, is found in the writings of Elsie Singmaster, in private life Mrs. Elsie S. Lewars, of Gettysburg. (Like Mrs. Martin, she is also of Pennsylvania-German stock.) Her first story appeared in 1905, making her a contemporary of Mrs. Martin. To the uninitiated reading public the two writers were apparently doing the same thing; concentrating on Pennsylvania-German local color stories. The critics, however, have given Miss Singmaster recognition for a vastly superior characterization of the Pennsylvania-Germans, and in truth Elsie Singmaster is a fine writer of short stories.

> It is the first time that the Pennsylvania-German people have been treated in a decent way and in a manner that does them justice (said a reviewer in 1909). The writer has the aptness of playing upon their foibles without giving offense. She idealizes them without departing from the actual facts. (Quoted from the Robacker book.)

The work that deals almost exclusively with the "plain people" is her collection of short stories *Bred in the Bone* (1925). Most of these stories are about the Shindledecker sisters, members of the small group of "Improved New Mennonites." The sisters are so sincerely and sympathetically presented that it is impossible to take offense at the whimsical name she gives the denomination.

> Betsey Shindledecker and her sister Tilly sat opposite each other at a large quilting frame which filled half of their kitchen. Betsey was tall and stout, and to her round, benevolent countenance the transparent Mennonite cap with its narrow black strings gave an aspect of saintliness. Her dress was of soft gray chambray.... Tilly, who also wore the Mennonite garb, was older and taller, and somewhat stooped.... The sisters were members, not of the main body of Mennonites but of a small and very strict offshoot.... They looked and were gentlewomen to the core.

Their pastime was quilting. Not that they needed quilts, for in the "ancient chests in bedrooms and attic were enough to last their lifetime and the lifetime of several large generations after them.... The quilting was a marvel of neatness and exactness."

The description of their home furnishings would thrill any collector of antiques. All the linens were homespun; all the furniture, even the kitchen cupboards of walnut. The "sisters were slow people, unmoved by changing fashions."

Some of the incidents that form the plots of the stories are less convincing. One of them concerns their refusing to vote for prohibition, but causing a truckload of contraband liquor to roll down into the bottomless sinkhole on their land,—a marvellous feat indeed, for the shy, timid sisters. On another occasion William, a somewhat fanatical member of the group, foretells the end of the world to occur on a specific evening. Betsey believes him; but Tilly, on the evening of the specified day, cooks a delectable and indigestible meal of quanities of funnel cakes and sausage for William, with the natural result that when they stop on their way to the hill to pick him up they find him sick on his settee, not in the least interested in what may happen to the world.

One of the *Bred in the Bone* stories, "Salt of the Earth," concerns the difficult moral choice facing the Dunker Thomas Bashore (whose ancestors were Swiss Mennonites) between his conscience and his beautiful young wife.

The story entitled "The Amishman" is a very good counterbalance to *Straw in the Wind.* Miss Singmaster pictures an utterly unwordly, unsophisticated, and strikingly beautiful young Amishman, who falls in love with a baker's clerk for her very red lips, very yellow hair and dainty airs, and who thereby nearly misses noting the solid honesty and industry of the pretty Amish Sallie, whom he finally marries after all.

Miss Singmaster makes a few erroneous statements in distinguishing between Mennonites and Dunkers, and in giving the unmarried Amishman a beard. But these slight errors are readily forgiven in the amazingly accurate, remarkable insight into the character and way of life of the persons she writes about. The reader who knows Pennsylvania Germans puts down one of Mrs. Martin's books with a feeling of irritation; he finishes one of Miss Singmaster's with the hope of reading more.

Two historical novels by B. Mabel Dunham of Kitchener, Ontario, deal entirely with the early Mennonite settlers in Ontario. These are *The Trai of the Conestoga* (1924) and *Toward Sodom* (1927). They have been comprehensively and ably reviewed by S. Boyd Cressman in the *Mennonite Quarterly Review* of January, 1930. Most of the following is an excerpt from his review.

> The *Trail of the Conestoga* sketches that pioneer trek of Mennonite settlers from Lancaster County, Pennsylvania, to what later became Waterloo, Ontario. *Toward Sodom* continues the story of the settlement which grew up around Ebytown, later Berlin and now Kitchener. The author, Miss B. Mabel Dunham, was librarian of the Kitchener Public Library for many years, retiring in 1942. Through her mother she is a descendant of those Brickers (and Ebys) who were among the first settlers of these pioneer Mennonites.
>
> In the *Trail of the Conestoga* the author has caught admirably the pioneer spirit which led those first settlers to make the venture. Foremost among the characters is Christian Eby of Lititz, who was the first to think of and urge migration. Had it not been for the relentless opposition of the implacable Nancy, his wife, he himself would probably, despite his advancing age, have headed the caravan. The portrayal of this good man is at all times sympathetic. "His heart was as large as his home,"... His crowning deed of good will in heading with a check for $2,500 the subscription list of the new colonization company to raise the mortgage on the Heasley tract, is just what we might have expected of such a man. The author has caught well the spirit in which such colonization projects are launched. Hannes Eby, Christian's second son, urges his friends to look upon the

> plan not as a speculation but "as their Christian duty to assist their friends in distress." ... Most prominent of the characters is Sam Bricker .... It is Sam, adventurous, hotheaded, impulsive, who leads the way to Canada in search of this new home. Around him center the finest bits of adventure .... It is he who (learns that the land on which they have settled is mortgaged, looks up the wealthy Heasley who has swindled them, secures from him the promise to clear their titles for $20,000 for the entire tract), returns to Lancaster and succeeds, where Joseph Sherk has failed in raising the money ... To him belongs the finest romance of the book, his wooing of (the orphaned) Rebecca Eby, ... and the establishing of their new home in Canada. And to the same Sam attaches the inglorious episode of his wanderings in his rash attempt to wreak vengeance on Robert Heasley ..... Just why Benjamin Eby, the first Mennonite bishop in Waterloo County, a splendid character, has not been given a larger role .... we shall not venture to explain.

Does the explanation not lie in the simple fact that it is far easier to weave a historical novel around an adventure than around a principle, even though it is expressed in as superior a character as Benjamin Eby? The Mennonite novel which interprets a Mennonite principle is yet to be written.

> Of the women it is the younger ones ... who are the most interesting ... The older are unsympathetically, even harshly portrayed, notably Christian Eby's wife Nancy .... At their best they are world-wise and gossips; at their worst, scolds and even shrews .... In these portrayals the author does not do justice to Mennonite women ....
>
> Whereas the *Trail of the Conestoga* is predominatly romantic; *Toward Sodom* is mainly realistic. In *Toward Sodom* the narrative mainly concerns the family life of the Horsts, the story of their moving from the outlaying settlement of Greenbush to the very outskirts of the growing village of Ebytown .....
>
> In the family history of the Horsts the author has sought to interpret Mennonite life, customs and thought of the period .... In some cases she has succeeded admirably, in others lamentably. The picture of the church services in which Noah makes his first appearance at the Ebytown church is a true one. And the conversation between Noah and Simeon ... on other sects is not an unfair statement of the trend such a discussion would take, although the last sentence, "I tell you they're all wrong—all but the Mennonites," is entirely too bald. On the question of secular education the follow-

> ing is just: "Noah, however, was not a little disturbed because his son Ephraim seemed to be imbued with the wordly idea that a secular education is essential to the successful preaching of the gospel. This was contrary to all Mennonite tradition." Certainly this was true.

Other misinterpretations, treated in detail by Mr. Cressman, will not be repeated here.

One by one Noah's children leave the Mennonite Church. Through the influence of reading, Ephraim becomes a Methodist missionary to Japan. Esther, the beautiful and devoted daughter, is "converted" at a Methodist revival and joins the Methodist Church. Lydia is married to a member of the emotional offshoot of the Mennonites; he is excommunicated. Levi, in a sense an adopted son, becomes a politician. Only Manasseh remains true to the old faith. Noah's premonitions have been fulfilled. Mennonites may be inclined to be critical of the assumption that moving to the city is likely to be comparable to Lot's choice in going "toward Sodom," for there are well-established Mennonite churches in many cities. Nevertheless, the studies of O. E. Baker, as well as Mennonite sociologists such as Guy Hershberger and Winfield Fretz, bear out the idea that at least from the sociological point of view ours is a rural culture; from the religious point of view it is obvious that many Mennonite principles are more easily maintained in a more or less rural isolation. From the point of view of the author, of course, the drift was not actually "toward Sodom." Both Ephraim and his English wife have the blessing of the aged parents. Esther becomes an unquestioned leader in the Methodist community. Levi is a philanthropic and honest influence in politics. That this is all too typical can be attested by the Mennonite names in places of leadership in all religious and political activities in any long established Mennonite community. I quote from an article in *The Canadian Magazine* by Miss Dunham (1924), which sets forth this idea.

> But the influence of the "plain" people of Canada cannot be estimatd numerically nor is it confined to those who call themselves Mennonites. No census could ever compute the number of people in Canada today who...can trace their ancestry back to this worthy stock. Many of these men and women occupy places of honor and distinction in our governments and in our business and professional life.

> Wherever they go they carry with them a high sense of honor, integrity, sobriety and simple piety, an inheritance from their pioneer fathers. Contact with the world may have contaminated a few Mennonites, but there is this compensation that it has done much to clarify the moral atmosphere of Canada.

The occasion of Miss Dunham's writing, the source of her material, and her attitude toward the subject-matter are clearly stated in the following extracts from a recent personal letter from Miss Dunham:

> I am very proud of my Mennonite ancestry. This I have through my mother, whose grandfather, Samuel Eby, was one of the six settlers of 1806....I have lived all my life and still live on land which was his property.....
>
> My mother's father was Samuel Bricker, the hero of the *Trail of the Conestoga*....From earliest childhood I had heard the story of his great exploit and I resolved that some day I would write it. I have always lived among Mennonite people and know them well....
>
> I wrote the second story, *Toward Sodom,* at the request of my publishers. In a way it is the story of my grandfather, who lived and died a Mennonite....None of his children joined the Mennonite Church although all of them retained a profound respect and admiration for the Mennonite faith and people. His eldest son, a doctor, became an ardent Baptist and the others threw in their lot with the Methodists. I have often wondered what my grandfather thought when he saw his children leave his church one by one....
>
> Nothing I have ever done has given me so much pleasure and satisfaction as the *Trail of the Conestoga*....I feel it gives a true picture of our Mennonite people who would never "toot their own horns."

Miss Dunham thus admits that *Toward Sodom* is less successful than the *Trail of the Conestoga.* It lacks its freshness and directness. The facetious turn the author gives to several points of Mennonite belief, however gentle and kindly she intends the humor to be, leaves the impression that the distinctive Mennonite doctrines are too primitive for a modern world, which is no doubt Miss Dunham's sincere belief. But in every other respect Miss Dunham's portrayal of the Mennonite way of life is generous, even idealistic: the characters produced by that way of life are unquestionably a superior type. We are grateful to Miss Dunham for *The Trail of the Conestoga.*

The survey of fictional material on American Mennonites of Swiss descent would not be complete without a brief mention of two stories written by Mennonites and published in Mennonite periodicals, neither of which is unfortunately of any value.

The first of these stories, entitled *Jake, a Story of Plain People,* written by the S. M. Grubb, editor of *The Mennonite,* and published serially in that paper in 1911, is a collection of anecdotes and incidents loosely strung together around Bishop Solomon Zook, his wife Nancy, and his hired man, Jake.

The story was evidently intended as a little entertainment at the expense of the more conservative group of Mennonites. The Zook family is pictured with fidelity, pious, industrious, openhanded and kind-hearted—a farmer whose grounds and stock are, as a bishop's should be, a little better kept than those of the other members. Against this picture Jake, the newly ordained minister stands in sharp contrast: his clothing is fantastic; his understanding of Mennonite principles so shallow that he provides the feathers and tar for the ceremony of ridding the community of a scoundrel; his ignorance so deep that he thinks "doctrinal" means "medical." Historical facts are also inaccurately presented. The author's ridicule of the country people for allowing their illuminated manuscripts to be sold for a song, is just; on the other hand his ridicule of their liking for the dove, tulip, and other old Pennsylvania-German religious symbols, which are the chief art motifs in the illuminated manuscripts and have enjoyed considerable public attention is inconsistent, to say the least. Both from a literary and an ethical point of view Jake is unworthy of the pen of a Mennonite minister or publication in a Mennonite periodical.

The second of these two stories, *Jan Friesen,* ran serially in 1938 in the *Mennonitische Warte,* a belletristic journal published in the German language at Steinbach, Manitoba. It is purportedly an account of the experiences of the author, G. G. Wiens, among the Mennonites of America.

Jan Friesen, a Russian German Mennonite of thirty years of age, comes to America in the 1880's with a certain quiet pride in his Mennonite faith and heritage. This pride is gradually dissipated as in one branch after another, both east and west, he finds only bigotry, ignorance, and financial and moral chicanery. It is unfortunate that a Mennonite periodical would put its pages at the disposal of a story so utterly intolerant and distorted, bitter and malicious.

III. Mennonites from Russia

There are two important novels in which the Mennonite immigrants from Russia play a major part. One of these, *Flamethrowers,* was written in 1936 by Gordon Friesen, the son of a Russian Mennonite immigrant to Kansas of the 1870's though he himself apparently never joined the Mennonite Church. *Who's Who among the Mennonites* gives the following information concerning Mr. Friesen: He is a newspaper writer, currently on the staff of *Graphic Newsmagazine,* New York City. His second novel, *Unrest,* used as its theme the breaking down of human lives under the weight of the depression, which Friesen saw as the result of the blind, greedy struggle of some men for profits, no matter what the cost in human suffering. In 1941, as a newspaperman, Friesen became interested in the so-called "criminal syndicalist" prosecution of Communists in Oklahoma City. He put his findings into a pamphlet entitled "Oklahoma Witch-Hunt," 10,000 copies of which have been distributed through the International Labor Defense. During the summer of 1942, Friesen had his first one-man art exhibit. It was an exhibition of black and white anti-Nazi drawings, bitterly entitled "The New Order." Various trade unions have asked for exhibitions of Friesen's work. This information leads us to expect a "leftist" treatment of whatever subject Friesen undertakes to write about, and we find that he makes no exception of the Mennonites.

As the story of *Flamethrowers* opens, nine-year-old Peter Franzman is fleeing in 1912 or 1913 with his parents and baby brother from Russia to America. The adventure is ill-fated from the beginning. The mother has been desperately opposed to the move; the drowning of the baby on the first night of the flight turns her fear into an obsession which manifests itself in a sudden aversion to little Peter. The theme of the book is based on the personality conflicts resulting from the horrors of that night and his mother's continued antipathy. In Kansas the father buys a dilapidated farm on borrowed money. Envious of the prosperity of his heartless, grasping Mennonite neighbors, he makes down payments on more and more land during the prosperous war years, only to lose all of it, including the first farm, in the drought and depression which follow. In his determination to give his son an education that will lift him out of the farmer class, the father is opposed by the sullen obstinancy of the mother, who fears that he will then be lost to the church. Peter sets his will quietly but firmly against the religion of his people. He manages not only to finish high school, but also several hardly plausible years at Fenrow's University. Through all the episodes of these years, many of which seem artificial and unconvincing—we watch the development of Peter's personality in overcoming or at least concealing the complex of fear originating in that night of terror. His always delicate equilibrium is further disturbed when he accidentally sets fire to a rabbit. In his sensitive mind this because morbidly confused with a hideous picture of flamethrowers in the armies. He tries to think through the problem of pacifism in this light. The course of his reasoning is very subjective and not very clear. His conclusion seems to be (p. 480): "If you wish to live, you must take a weapon into your hand and hurt those about you." On the final pages, as he enters into a mature acceptance of the world as it is, he means also to cling to a somewhat vague dream of honesty and humility.

Since the unwitting reader takes this to be a correct picture of the Mennonites (the reviewer of the book in the *New York Times* gives his review the title "Mennonite People"), a few discrepancies should be pointed out in the situations and characterizations. It is highly improbable that anyone wishing to leave Russia in 1912 would have had to go by stealth. The fact that the author felt obliged to put into the late stages of the Czarist regime an incident which could not likely have occured there, but which was repeated hundreds of times in the Soviet regime, suggests that the author may have had pro-Communist sympathies. Again, the utterly mercenary, materialistic character of the Mennonites who had settled in Kansas thirty or forty years earlier is not all true of these Mennonites as we know them. Their dour facial expression, gloomy sermons, and their persecution complex are greatly exaggerated, even for this conservative settlement. The qualities for which the Mennonites of all varieties are generally known, such as honesty and industry, resourcefulness and cooperation, are not so much as mentioned. The fact that they own their homes seems to stigmatize them as capitalists. There are no normal human beings, to say nothing of normal Mennonites, in this Mennonite community.

The second of the Russian Mennonite novels is *The Locusts*, published in 1943, written in German by Otto Schrag and translated by Richard Winston, with its locale near Hillsboro, Kansas. Otto Schrag was born in Karlsruhe, Germany, of an American mother and a German father, who was by profession a lawyer. In 1935 Mr. Schrag came to America on a business trip. "They traveled the length and breadth of the land and were fascinated. The American farmer interested Otto Schrag particularly. When he was crossing the prairies of Idaho, Kansas, and Iowa he learned about the locust plagues and first conceived the idea of writing a book about them. He was tempted to settle right where he was amongst the farmers on the soil he knew so well by instinct (Publisher's bookjacket statement), but was unable to obtain visas from the United States. After great difficulty the family finally arrived in the United States as refugees. I have been unable to learn whether any of Mr. Schrag's ancestors were Mennonites. The fact that he knew the soil "by instinct" is, to say the least, unusual in the son of a lawyer, and suggests at least a farmer grandfather. The name is by no means uncommon among the Russian Mennonites, or the Swiss for that matter. His graphic and fairly accurate picture of a Mennonite community is also surprising.

The Locusts is not exclusively a Mennonite novel, inasmuch as the first half of the book deals with a Mormon settlement. In the following resume of the story, I shall omit most of the section dealing with the Mormons.

The events of this novel take place in one of the locust-plagued years of the 1870's in the state of Kansas. The story centers about the life cycle of the huge swarms, describing their emergence from the ground, their feeding, their migrations, their destructiveness, their infesting the ground with their eggs, and their final death. All the characters and groups of people are shown in the light of the effect of the locusts on them and their reactions to the swarms. The date and geographic location are left somewhat vague, and the characters, as may be expected are types rather than individuals.

Part I of the book introduces us to the various characters who are to be affected by the locusts, among them a Mennonite family, part of a group just immigrated from Russia. The millions of locusts are waiting for the sun to dry their wings preparatory to their first flight.

Part II introduces Josiah Kentrup, a wandering preacher, who has mystic resources that enable him to foretell the course of the locusts, plan methods of outwitting them, and most important, of making people willing to work together in the project of destroying most of their crops together with the locusts in order to save barely enough to enable them to survive until the following summer. He has just come from a Mormon settlement which he has saved in this manner.

In Part III the characters begin to move into various relationships to each other. Albert Parker, a gambler and miner, has married Patricia, the (too innocently) immoral "hostess" of various saloons, and together they attempt to begin farming. The Parkers clash with the Mennonites, who have now settled in a village they call Gnadenau (near Hillsboro, Kansas) and who avoid social contacts with the Parkers. Albert Parker dams the creek between them in order to steal the water from them, but finally floods out a large area of the Mennonites' gardens. That evening the first hail of locusts falls on the entire region, followed soon after by a second swarm. The Parkers lose their horse and both of their oxen in spite of the utmost efforts, because they cannot work coolly and steadily. The Mennonites work almost beyond human endurance, but in dogged concert and planned coordination, using methods they have brought with them from Russia. Nevertheless, there have been so many swarms that their only salvation lies in living communistically during the approaching winter. Like buzzards, money lenders of various types appear, ostensibly to help the settlers through an impossible winter—at 2 per cent a month. Unknown to her husband Patricia Parker goes to the Mennonites for help. The men are very ready to admit the Parkers into the agreement to share whatever they may have, although they know that the Parkers have nothing. They do not, however, introduce Patricia to their wives. Jeremiah Kentrup has just arrived in the community, a sick, broken old man, but retaining his old mystic powers.

Part IV concludes the story. Kentrup has considerable difficulty in gaining the confidence of the Mennonites, for they are stolid and suspicious to anything that looks like emotionalism or mysticism in religion. They cling obstinately to the old. But he finally succeeds in reconciling all the conflicting elements of the total community and also gives the Mennonites advice about protection against the locusts (as well as the eggs with which they have polluted every square foot of the soil) that prevents the disintegration of Gnadenau. Kentrup also points out that potatoes in the lowland have survived because the locusts were unable to live in the wet land flooded by Parker's dam. Every group as well as every individual has gained immeasurably in community spirit and strength. The book closes with the Mormon motto: Peace with God and good will to all men.

The fact that Mr. Schrag has lived in this country only a few years naturally accounts for a few minor errors such as cornflowers and poppies as weeds, and haziness of geographical settings. The Mennonite reader is curious about the source of his generally very clear understanding of the Mennonites. He perhaps overdraws their stolidity and their aversion to anything new, their peasant qualities in build and appearance, as well as their dogged perseverence, but this is in keeping with the "type" structure of the characters and situation. The general outlines of the Mennonite picture, conservatism, seriousness, willingness to work and to share, earnestness to the point of exclusiveness in maintaining their moral standards, all a part of a strong community spirit, form a fair representation, but one that is too impressionistic in its view to lend itself to detailed criticism. On the whole this book is the most effective novel of the entire list of American fiction with the Mennonite theme.

IV. Juvenile Literature

A paragraph from the Robacker book will summarize the juvenile literature, some of which has been ably reviewed by Mary Royer in the *Mennonite Quarterly Review.*

> A late manifestation of the period of resurgence of interest is to be found in five works for children; which, however, . . . are of equal interest to adults. *Henner's Lydia* (1937) is a distinctively illustrated, rather idealized presentation of the life of certain Amish children on a farm near Lancaster. *Skippack School* (1939) is a story of the time of Christopher Dock, about 1750; told from a child's point of view, it has been based on sound research and an adequate knowledge of facts. Both volumes were written and illustrated by Marguerite de Angeli. Ella Maie Seyfert's

> *Little Amish Schoolhouse* (1939) and Katherine Milhous's *Lovina* (1940) are other idealized presentations of the picturesque and attractive qualities of the Amish, as is Miss Seyfert's *Amish Moving Day* of 1943.

Since the publication of the paragraph quoted above, another charming story by Miss de Angeli appeared: *Yoni Wondernose,* which is a story about a small Amish boy, whose curosity leads him into all kinds of trouble and then makes him his father's right-hand man.

Conclusion

The Mennonite theme in American fiction is contemporary with the rise of "local color" writers, hence most of the works considered have been descriptive. Mrs. Martin's two books, *Sabina* and *Tillie,* are purely descriptive in their Mennonite or Amish aspects. To Mrs. Martin the "plain people" are a gentler version of the rough Pennsylvania-Germans. Mrs. Singmaster continues the Pennsylvania-German theme without the ridiculing overtones of Mrs. Martin. Her Mennonites and Amish, somewhat idealized, are "bred in the bone;" their religion is an integral part of their character, so effortless and unconscious, without a trace of either arrogance or obsequiousness, as to produce a sort of "gentility" (for want of a better word.) Miss Singmaster also limits her treatment to description and character sketches. The reader feels, perhaps unjustly, that Mrs. Martin used the most conservative groups because they could most easily be exploited for the benefit of an unknowing but avid public; and that Miss Singmaster used the same groups because, being more withdrawn from the world, they have retained more of the essentially Mennonite characteristics.

The most apparent case of exploitation is, on the surface at least, Mrs. Dobson's *Straw in the Wind*. We should perhaps not blame the University of Michigan faculty prize award committee too much. Few faculty committees could be expected to know more about the Amish than these three facts: they do not go to war, they speak a peculiar dialect, and they wear a rather picturesque costume. On any other point, or in specific details on these points, they would naturally assume that the author, having seen the Amish all her life, has the necessary background, and would therefore uncritically accept her account as one corner of "Americana."

This is one of the few novels in this study to attempt an ethical treatment of the subject. But unless the important characters in a novel represent some ethical or doctrinal aspect of Mennonitism, it can hardly be considered a serious treatment. Moses' hardness and greed for land can only be considered as a deviation from the normal character. As a description of the social and religious customs, as well as the language of the Amish, *Straw in the Wind* is completely false.

The reverse is true of *Rosanna of the Amish,* by J. W. Yoder. As all readers, whether Amish or not, who know the Amish agree, his account is most reliable and correct. The book suffers, however, in not acknowledging that deviations from the normal Amish life do exist and cause unpleasantness in the community. This idealized picture makes no pretense of dealing with problems of any sort.

Of Miss Dunham's novels, *Trail of the Conestoga* is written with a glow of pride in the character and achievements of her pioneer ancestors. The author has succeeded in giving an honest picture of the Mennonites of that time. With *Toward Sodom* the author was less successful, though one is aware of the fact that she tried to write it in the same spirit. The difference is due to the fact that the author cannot, for obvious reasons, entirely sympathize with the Mennonite fear of losing their identity in taking a full part in civic life. Miss Dunham's first book is a purely historical novel. The second somewhat facetiously glosses over distinctive Mennonite doctrines, without coming to grips at all with their spiritual and ethical foundation.

Both of the novels concerning the Russian Mennonites are much longer than those dealing with the Swiss Mennonites. Both of them lack the self-consciously facetious tone found in most of the latter group. *Flamethrowers,* written by Gordon Friesen, a son of the Russian community Gnadenau, which Otto Schrag describes in its beginning days in *The Locusts,* makes a vague and youthful but serious attack on the problem of nonresistance. His solution is negative. The book bitterly attacks the Mennonites as hard, selfish capitalists.

Otto Schrag's description in *The Locusts* is a fair composite picture . That he seems well-acquainted with the social aspects of the Russian Mennonite character is shown by his choosing them together with the Mormons as the best examples of strongly integrated, compact communities. He sees them as a group, with which the identity of the individual is merged, whose divine calling it is to develop "the land." He sees clearly the social aspects of Mennonite belief, but does not enter into its ethical or doctrinal acpects.

As I have suggested before, the Mennonite novel is still to be written. What the American Mennonites have written about each other in fiction is trifling and undignified. Perhaps one of our colleges will produce a writer not only capable of writing well, but also of interpreting an ethical or doctrinal or social problem of the Mennonites in a work of imaginative literature. There are many facets that would lend themselves to tragic treatment, others to the development of a major character, while the whole of Mennonite history could well furnish the material for an epic. The impact of the Anabaptists upon the Reformation world contains much material for imaginative writing. A Hutterian novel could be a genuine epic. The situation of the Mennonites in Soviet Russia contains the roots of many possible treatments. What is needed is not another narrative of events or a description interpretation, but a serious treatment of some specific problem such as nonresistance, nonconformity, brotherhood, simplicity, or conflict with the State and the world. The great contributions of the Anabaptists to modern state, and peace also contains many possibilities. Few if any other culture, such as freedom of conscience, and separation of church and religious groups have the wealth of material to choose from and have done so little with it as the Mennonites. The field is before them to turn it to account.

A LIST OF AMERICAN FICTION USING MENNONITE THEMES

I. Mennonite Origins in Switzerland
  A. *True to the End*, by Dr. Henry S. Burrage, Philadelphia, 1905.
  B. *The Clemen Family*, by John Horsch, in "The Christian Monitor," (June, 1922 to September, 1924), Scottdale.

II. Mennonites of Swiss Descent
  A. Amish
    1. *Sabina, A Story of the Amish*, by Helen R. Martin, New York, 1905, pp. 233.

2. *Straw in the Wind,* by Ruth Lininger Dobson, New York, 1937, pp. 226.
3. *Rosanna of the Amish,* by Joseph W. Yoder, Huntington, Pa., 1940, pp. 319.

B. Mennonite

1. *Tillie, a Mennonite Maid,* by Helen R. Martin, New York, 1904, pp. 366.
2. *Bred in the Bone,* by Elsie Singmaster, New York, 1925, pp. 230.
3. *The Trail of the Conestoga,* by B. Mabel Dunham, Toronto, 1924, pp. 340.
4. *Toward Sodom,* by B. Mabel Dunham, Toronto, 1927, pp. 336.
5. *Jake, a Story of Plain People,* by S. M. Grubb, in "The Mennonite," 1911.
6. *Jan Friesen,* by G. G. Wiens, in *Die Mennonitische Warte,* January-September, 1938, Winnipeg.

III. Mennonites from Russia

A. *Flamethrowers,* by Gordon Friesen, Caldwell (Idaho), 1936, pp. 490.

B. *The Locusts,* by Otto Schrag, New York, 1943, pp. 565.

IV. Juvenile Literature

A. *Henner's Lydia,* by Marguerite de Angeli, New York, 1937, pp. 70.

B. .*Skippack School,* by Marguerite de Angeli, New York, 1939, pp. 86.

C. *Little Amish Schoolhouse,* by Ella Maie Seyfert, New York, 1939, pp. 136.

D. *Lovina, A Story of the Amish,* by Katherine Milhous, New York, 1940, pp. 50.

pp. 126.

E. *Amish Moving Day,* by Ella Maie Seyfert, New York, 1942,

F. *Yoni Wondernose,* by Marguerite de Angeli, New York, 1944.

MENNONITE IDEALS AND ART

By

John P. Klassen

All through the ages artists have tried to express the ideals and aspirations of their own people. That is true of the ancient world as well as of our own, and it is in the works of art, and in the records of music and writing that the general culture of all civilizations is reflected, and has its roots for continuous and progressive growth.

As Mennonites we, of course, represent only a very small minority group among the peoples of the world; but as we unquestionably have our own ideals and our own visions, we also should be able to express them in our own way, be that in music, writing, or any other art, and thereby make our contribution to the general culture of mankind.

Today we who are still alive, gradually are emerging from the greatest disaster in history. For the first time in years a few rays of sunshine again are breaking through the dark and muddy clouds which so long have covered our world. And—how wonderful!—with the sunshine there also appears once more the eternal, undescribably beautiful blue sky! . . . Thank God, the storm which now apparently is breaking was but a man-made storm . . . . God is the same, today as he was yesterday, and will be tomorrow. . . .

But a great change has taken place. Empires have been crushed into dust, nations—large and small—simply wiped off the surface of the earth . . . And the people? . . . Millions of them are scattered all over the world, with their homes forever destroyed, their cities completely burned to the ground; everything they had, everything they loved, and hoped for—is gone, smashed, irresistably giving way to greater and greater forces . . .

But today we see human beings coming out from under the ground, and little children who were born in the dark for the first time are permitted to see the light, to breathe fresh air, and to enjoy themselves in a world which God has made for them. But the storm isn't over yet, and while the enormous tension continues as before, the terrible weapons of destruction are not being abolished, but merely held in reserve for some future use . . . And humanity? . . . to a very desperate and tired humanity the promise is given that peace like war must be and will be enforced . . .

And while this is going on new clouds of ugly darkness are pressing over the horizon, painfully reminding us of famine, starvation, disease, and other disasters . . . still to come . . .

In a world like that, we who are called Mennonites, just few in numbers, and scattered as we are—all over the world, without a country, without a nation, without a place to stay—just living as we are— tolerated in one place—persecuted in another, yet always going our own way—what is it really that keeps us alive, and carries us through the greatest catastrophies of mankind?

Certainly no physical power or political strength of any kind could be named that is backing us up, no riches or wealth great enough at our disposal!—no, what keeps us alive is nothing outside of ourselves, nothing pertaining to the forces and might of this world. It is inside of us, in our own spiritual life. It is the soul in which ideas are formed, and visions are born, it is where man finds God, and attaches his life to the great spiritual powers of the almighty—*the Living God.*

That is why we are living today, and that is what carries us through all the difficulties of life, giving us confidence and strength, and always enabling us to start life over and over again.

But if so, what then are our ideals, and where do they come from?—

To answer this question we have but to turn to our own history, and consider the experiences of our own people, as they have lived and struggled, as they have failed and recovered from one generation to another, till they finally built up a tradition, and developed a way of life, all of their own.

Already during the time of Reformation, more than 400 years ago, when our denomination first was formed, our forefathers performed a marvelous step forward in religious life and spiritual thinking. Quietly and peacefully they stepped aside from the ways of the world, and committed themselves completely to the will of God.

They did away with the pagan idea that God is to be thought of as being somewhere in the universe, separate and outside of man, ruling the world from some distant throne like a wordly king whose commands have to be carried out, though they be shrouded in mystery, never to be comprehended by men.

Instead they wholeheartedly accepted the conception of Christ that God is a Spirit which not only fills the Universe, but reveals itself to men, and lives in men, and that those who worship him, worship in spirit and in truth. And like Christ they called themselves "children of God," and God their "Heavenly Faither.

Did our forefathers fully realize the profound meaning and far-reaching implications of such a decision?—They did, and very humbly, but most firmly they expressed it in baptizing each other upon faith, seeking forgiveness of their sins by first forgiving one another, and committing themselves fully to their Lord and Master.

That forever set them on a new road of life; and by taking this step they did not turn away from life itself, and did not go into seclusion, but entered life with a new vision, changing and transforming it continuously, giving it more and richer meaning, and so constantly bringing it closer into harmony with the will of their Heavenly Father.

And God was with them, filling their hearts with his own spirit which is love, and more love—forgiveness, and more forgiveness—deeper and deeper understanding—and unlimited sacrifice for one another.

This was religion indeed, and as it entered and transformed life itself, it was also *a new way of life.*

But spiritual life, like all life, is a growing process. Conceptions must be tested out in actual life and carried through very hard and deep experiences, till they finally crystalize and form ideals so clear and simple, and yet so high and beautiful that they lift us up far above the level of human endeavor, and connect us with the things eternal!

No doubt, our forefathers when they first organized and joined in groups, must have been exceedingly joyful and happy. To them life must have appeared as a garden of opportunities and never ending possibilities—opportunities to work and build, opportunities to help one another and serve humanity—and possibilities, not only to study and investigate all the riches and beauty of God's creation, but to put their own efforts into the hand of the Almighty, and work with Him in his own laboratory.

This, of course, meant to put religion into life; and our people were only too eager to do so, because they knew and felt that now they had their feet upon a foundation so strong and solid that nothing in the world could ever shake or destroy it.

And so our people accepted a life that was one great experience, so rich and beautiful as they never could have found in any other way. And by choosing this way they were transformed themselves, growing spiritually, and gradually becoming better and better people.

Certainly our forefathers were people from all walks of life, and therefore differed greatly. They came from many countries, spoke all kind of languages, and even belonged to various nationalities. But once they were united in one great purpose, they had but one desire: to give all glory to God, to praise and worship Him alone. And, as for themselves, they very humbly and sincerely chose a life of utmost simplicity, deep integrity, and absolute honesty.

Knowing them and realizing that everything they did and could accomplish was for the Kingdom of God and His glory, no task to them appeared too difficult, no sacrifice too great, and no purpose too high or far-reaching. Yes, they caught the vision that the Kingdom of God, of which Jesus is speaking, is not something to be reserved for some distant future in another world, but that it was to be lived and practiced in their own lives, there and then, under any and all circumstances.

Such an attitude, of course, created much misunderstanding, and bitter opposition, and since our forefathers also definitely refused many of the generally accepted practices of the world, and always placed God and His will above all other considerations, persecutions and suffering began.

But our people were ready to pay the price, and for them suffering was but a holy sacrifice, given willingly for the great cause of their Master.

And as they suffered and endured some of the hardest persecutions that human beings ever had to go through, they at the same time also learned *the greatest lesson* in human life, and that is that suffering for righteousness is the greatest power on earth to overcome evil and live in peace, and it always brings about overflowing joy and happiness.

By freely accepting loss and even punishment for themselves, instead of inflicting it upon their adversaries, they were able not only to solve any and all problems between themselves and their fellowmen, but created new and deeper friendship, and so worked and lived for the good of all. And now, speaking for those of us who work in art, and must evaluate life from the viewpoint of culture and general progress of all mankind, what do we find here?

In the first place, just a handful of very unpretentious, hard-working people who by their very destiny placed and moved about to the farthest corners of the world, for centuries have tried to live up to the highest ideal of Christianity, *the Idea of Peace!*

Around this idea, as a central pole, they have built their lives And is was this idea which, because it was given supreme predominance in all affairs, in times of peace and toleration has led them to the most useful, most productive, and most constructive ways of life, which in turn has often resulted in real prosperity, and even wealth. But on the other hand the very same idea, the idea of Peace, in times of war and persecutions also became the main cause for endless suffering and great tribulations. Still, is it not remarkable, that our people, wherever they went and found a place to settle down, they in a very short time also enjoyed the greatest blessings, and usually showed real achievements in whatever kind of work they happened to be engaged? And how they loved to work and produce things, not only for themselves and their own use, but for the needs of humanity, and the world at large.

Just think of the endless, golden fields of wheat we have been producing in far away Ukraine, in Kansas, or in Canada, and what that has meant to the world. Or the beautiful horses we raised, the priceless cows and sheep, the innumerable pigs and chickens! Were they not excellent, and didn't we see them grow and develop under our own care?

Yes, there is much beauty and riches in farming, as there is in any productive line of work, and our people have proved it by never being satisfied, unless they had achieved the highest and best, not only in numbers, but also in quality and beauty.

And this was done not merely for material reasons, because we see, and this is the other important factor, that right in line with these endeavors there was that never failing and always growing interest in social work, in spiritual life, in education, and of course, in religion. And they built schools and hospitals, orphanages and old people's homes. They had their own insurance system and fire protection methods. Their factories produced the tools and machinery for them, their mills the flour for a hungry world. And with all this they practiced and enjoyed a cooperative spirit in working together, as is manifested in their own home life, in their living together in villages or small communities, and also in their business methods, where yes is yes, and no is no.

What a wealth of endeavor and richness of subject matter there is, not only for an artist, but for anybody interested in genuine human life.

And this isn't all.

Our picture certainly could not be considered complete, if we would leave out our recent experiences in the present time and conflict in the world. While all mankind has been engaged in the most destructive and devastating war in history, we as a small minority group, by the grace of God, again have had this unprecedented privilege of surviving at least in part as a religion—practicing and God-fearing group of people, even in this generation.

And our men are serving in special camps where they are working to save and to preserve the God-given riches and resources of their country. Or they are serving and helping the most unfortunate among men, those in mental institutions, at the same time preparing themselves for much greater service yet to come.

And we think of Jesus who after he had broken the bread and shared the wine, bent down and washed the feet of his own disciples.

Yes, material goods we need in order to live, but the real value of life lies in spiritual work, in religion, in our work with God.

For this no price can be too high, and no suffering will ever be too great, for in this is the Kingdom of God. And if we as Mennonite artists can do our share in clarifying these ideals, what more and better could we wish for?

DISCUSSION PERIOD

Question: Just what expressions of these ideals are possible in an artistic way, and how should they be expressed?

Answer: I think the main thing for us to know is what our ideals are before we attempt to express them. As you heard before in literature about Mennonite life, it is rather encouraging to see how our Mennonite people are struggling, how they are scattered, and if you would just go and follow them as they are, it would be very difficult to give to the world something that the world could respect. Therefore, we have to take the Mennonites as a whole, and get away from the little things, from those things on which we differ, and come to the essentials. The world today is hungry for a real Christian life, and I am confident that Mennonites, in their ideals, have that way of life, although they have not always lived up to them as they should have. You know the history of our people as well as I do. They have always faced great difficulties, so we can not criticize them too much for some of their shortcomings. But their ideals are the highest you can find anywhere. When I studied in Switzerland and Germany, the purpose of my study was to find the highest ideals in humanity, and my conclusion was that whenever I came home that no ideals of other peoples, or other nations, could compare with what I found among our simple, Mennonite people. But the danger was that they had no way to express them but somehow they carried them over from generation to generation. If now in this generation we can clarify them as much as they, we will find that we shall have no difficulty in expressing them. The method of expressing them is so easy when your heart is filled with enthusiasm—your brush, your hands, your tools just follow. It is never difficult for the artist to say it if he knows what he wants to say. We need faith and vision in those ideals, and this war and the war before are experiences in which we have been helped to see our ideals clearly. We want to live a better life. And if we have the clear ideals, don't worry about our musicians, our writers, our sculptors. You can turn a piece of clay any way you want to, the brush will follow your hand, and ones who have the gift of words can turn them one way or another and express them. We have to reach into religion, into the deepest life of our church, of our faith, to get to the real ground, to the real bottom. I tried to express some of these things in this short paper but I know I haven't mentioned them all.

Question: Did the Mennonites in Germany, or anywhere you were, express their ideals better than those in this country?

Answer: There were some who wrote beautiful church songs, where they expressed great ideals, but of course that wasn't enough; we had to go through these wars to realize that we need much more. I would hesitate to say whether we expressed them better in the Old Country or in the new one. But since we begin to see it, and since we live in a world where we have the mechanics, where we have the tools, if we only have the faith and the vision, then this coming generation is equipped to do it. And I wish we would do it with enthusiasm.

Question: Do you think our ideals could be expressed better through art than they can through religious writing or historical dissertation?

Answer: I think art would be a great help. Just look at the world today and see how much they are making use of pictures where they want to express something. Pictures have a tremendous effect upon young people and we really should make use of them. We should not only train ourselves, as we did before, in believing the right thing, in learning catechism and the truth, but we should use those modern means of making things clear, so that a child can feel it, see it, and hear it. There is a good opening in this field. We should sing our own songs and have our own expressions in all of these fields.

Question: Just what, specifically, of a Mennonite character are you doing in your own work?

Answer: What I have tried mostly is to express the experiences that we had in Russia. When what we thought was culture was destroyed and was gone, then we began to realize that there are other things of spiritual value that they could not destroy. We lost everything that we thought should never be destroyed and for which our people worked so hard; yet they were not able to destroy our ideals. And some of these I have personally tried to express—the idea of peace, and the idea of sacrifice. I have tried to express the idea of which Christ speaks when he tells us of the Good Samaritan; when he questions the faith of the disciples. Those are ideas and ideals that will finally change the world. Those are spiritual things, and no atomic bomb can destroy the spiritual. There is much more power in spiritual life than there is in any atomic bomb or anything else.

Question: Would you have any suggestions for any young people who might want to write some themes?

Answer: I wish those who write would not just tell us what the

Amish, for example, are like, but would rather, tell us what they should be—what their goal is, what they are striving for. We are all weak, we are all failures, and we are not interested in seeing that all the time, but what we are interested in is seeing the vision and the way out of this misery. To which goal are we moving? The Christian church and Christian art, have always expressed that by using the person of Christ. They would not dare to show their own experiences, but they could express their suffering, love, and all those wonderful experinces in the person of Christ. Today we have to go one step further and express it in our own life and experiences. Christ came to the world not only to suffer but to show us how we must suffer. Write about it, sing about it, and express our joy in doing these things that (how we can enjoy any suffering, any pain, and to become a better people); then we have a message, subject matter, and we will know what to write about.

We have too much realism; and just to tell more about it, and show it more drastically doesn't lead us out. But we want the way out, and the whole world is crying for the way out; and we find that in those great ideals of peace and simplicity which our people have, at least in part, preserved and enjoyed. Our Mennonites are in many ways peculiar people; their ideals are the highest you can find anywhere. If they were not the highest, I would go to the place where I could find higher ones.

Question: What about the Amish being the least esthetic?

Answer: I think I could learn from every group. The Amish, as I first had my contact with them, impress me by their simplicity, by their directness, by their integrity. They always said what they meant. Whatever they did was so primitive, so natural, so real, and I could not help but enjoy that fully. When I saw them making furniture—a chair, or a table, or a box, or a shelf—for some of their loved ones at home, they did it with such fine feeling. They never thought of money—just to express their love for their mother, their sister, their sweetheart, and some of that got into their work. I watched them, and it gave me an opening of my eyes to the Word—the simplicity of the whole thing, and that is what we must have in art, or religion, or any other field. It is the great simplicity that makes it worthwhile. It isn't the fancy stuff, not what the world goes for, but the real thing, and the

Amish with their simplicity and seeming backwardness have preserved that. That is why I have learned so much from them. I do not mean that they are the only one ideal. They want to learn as we want to learn. But the artist and the writer must consider them, and must bring that up to a higher level and make it so attractive and so important that the rest will catch and follow it as an ideal; and not only us, but so that it will bring respect from the rest of humanity. Others have other ways of following peace, and we see the misery that is in the world we are in. That is why I tried in my paper to point you where we lived and the ideals that should help us get out of this and try to get into something more worthwhile.

I think if I should speak as an artist, I should say that my ideals are not different from those of any other Mennonite, only my ways of expressing them are. While the others do not express them he just lives as a Mennonite. But they are not different from other people's ideals. The artist should express the ideals of his people. I think it is the religion or faith which bring us together on this. We can all help in one great job, and that is to express our faith. It was the same in Greek Art when a sculptor succeeded in shaping their gods for them, then Greece became a strong nation, because they had their ideals clear, and they could follow their vision. We need that. We need art to clarify our vision, to deepen it. Art must be based on religion and on all the good qualities that our pople have.

Question: In order for that to be true, would it not be necessary that people in general have a great appreciation of art?

Answer: I think people would appreciate such art, because they would express their ideals, too. Today when you go to an art exhibit, you see things which do not mean anything to you. They do not mean much to anybody, except to the artist possibly. That is the confusion in which we find ourselves. So we must go back to the real thing—the people must enjoy their own art, and the artist must enjoy the ideals of his own people. He thinks he has the vision, and he never finds the support of the group that he wishes to express. When the artist is dead, that is the time the understanding comes.

Rembrandt was so spiritually profound; if the people of his time would have understood him, how much better it would have been for humanity. Nobody listened to him. You see, the people don't have the education, generally. They don't understand the artist, because there is always something between them. They have to come together. They have to be brought together. And I think the best way to do that is through education in our schools. We must be grateful to our Mennonite colleges and the individuals that are being trained by them. As the church tells us what the ideals are, we, the artists, will have no difficulty in expressing this. There are knives, and brushes, and chisels—only give us the vision and help us to keep it and not to let down.

Question: Would there be some place for artistic criticism?

Answer: That should be done by people of literature, by people who can write books—who have the power of words. But don't ask the artist to do that. Their minds do not work in that direction. It almost kills the artist when he has to write about art. Criticize him as sharply as you will but don't ask him to write about it.

Don't you think there is much beauty in Mennonite life? I could just cry when I remember the beauty of our villages in Russia. It is like a dream to me. When I come to places where Mennonite people live, I see beauty. There is beauty in our faith, in our behavior. Just think of the great efforts that are made now to serve humanity. Our young people are anxious and waiting for the chance to go. These young people are impelled to go to Europe; they want to do something that is beautiful. That is spiritual beauty, beauty in service, beauty in work, beauty in ideals. There is probably a new area of art that we could open in showing the world beautiful behavior, beautiful actions, beautiful dreams—not the way we look, but what we do.

THE USE OF LEISURE TIME IN MENNONITE COMMUNITIES

By

Melvin Gingerich

James A. Garfield speaking at Lake Chautauqua in 1880 declared, "We may divide the whole struggle of the human race into two chapters: first, the fight to get leisure; and then the second fight of civilization—what shall we do with our leisure when we get it."[1]

In Garfield's day most classes were only beginning to face this second problem. The farmers, however, had as yet experienced few of the opportunities of lesiure, and while many were struggling desperately to keep mortgage holders from foreclosing, they remained convinced "that leisure was a polite name for laziness."[2]

If in 1880 American leaders were concerned with the problem of leisure, we of the present generation should be doubly concerned with it. Between 1902 and 1930 the output from our electric power plants increased thirty times. Today they can produce continuously 45,000,000 horsepower or the equivalent of 108,000,000 men working in eight-hour shifts. In the steel industry where great amounts of electric power are used, the worker produced 85 tons of finished steel in 1900 but 138 tons in 1929. In the textile industry one man can produce in one day as much cloth as 45,000 men produced in 1790. In coal mining, production per man day nearly doubled between 1891 and 1929. One man produced 20,000 light bulbs a year in 1920; in 1931 he was producing 100,000. Taking the average for American industry, workers were able to produce twice as much in 1935 as in 1919.[3]

This increased efficiency of the machine has shortened the hours of work and therefore increased leisure time. The hours of work in ten American industries fell from 59 per week in 1890 to 48 in 1928. By 1935 the 40-hour week had become common in American industry. During the years of the War, hours were increased temporarily but now that the war has ended, we can expect the 40-hour week again to become standard. On August 18 *The Detroit Free Press* announced that the B. F. Goodrich Company planned to return to the 36-hour week before the middle of September and that it was expected that the Akron unions would demand a quick return to their pre-war 36-hour week.

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[1] Quoted by A. M. Schlesinger in **The Rise of the City, 1878-1898**, The Macmillan Co., p. 287.

[2] **Ibid.**, p. 287.

[3] These statistics are taken from **Men and Machines**, Society for Curriculum Study, Inc., 425 West 123rd Street, New York City.

These technological changes have also affected the life and the thinking of our rural population. The power age in farming has increased the efficiency of the agriculturalist as well as that of the factory worker. In 1870, fifty percent of our workers were farmers, in 1930 the percent was twenty. In 1900 each farm worker had available two horse power of animal power and one-half of mechanical power. By 1930 the figures had changed to one and one-half animal power and five mechanical power. This was 260% as much power as each farm worker had available 30 years before.[4]

America has become an urbanized, industrial nation, with more leisure time available than any country has ever before enjoyed. This change has brought about new attitudes towards recreation and the use of leisure time. For many generations Americans were so busy conquering the wilderness and developing vast natural resources that many leisure time activities were frowned upon as a waste of time and energy. Much of their recreation, therefore, centered around economic activities, such as hunting, fishing, and barn raisings, which could be justified as wise use of leisure time.

If this earlier criticism towards the non-productive use of time prevailed in American society and more completely so in American rural society, it prevailed even more completely in Mennonite communities. Several centuries of persecution had driven many Mennonites to isolated areas and poor lands where only through arduous labor they managed to make a living and pass their culture on to their children. Others won a degree of toleration from the nobility who were willing to employ them because of their industry and their successful farming methods. It was only natural that industry and frugality should have come to occupy an exalted place in their list of virtues. A recent questionnaire sent to Mennonite Civilian Public Service camps and answered by men from over 220 Mennonite communities reveals that in over 17% of our communities the majority still believes that it is wrong for those older than children to engage in play or recreational activity.

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[4] Statistics in the above paragraph are from **Food**, Society for Curriculum Study, Inc., 435 West 123rd St., New York City.

The American public, however, has almost completely given up its earlier prejudices against recreation. Jesse F. Steiner, sociologist form the University of Washington and one of the outstanding authorities on recreation in America, state these earlier prejudices against recreation "were replaced by an almost equally intolerant belief in its value and necessity. In the eager rush to secure more time for recreational activities Sunday blue laws were swept aside and the entire week end has for large numbers of people been entirely turned over to the pursuit of pleasure."[5]

The opening of recreational opportunities to the masses has increased their determination to obtain shorter working hours and more pay so that they will have the opportunity to enjoy more amply these facilities. Cities, recognizing this interest, have built recreational facilities and advertised them widely to attract industries and population. Even churches and schools have expanded their activities to include recreational programs. Never before in history has so much money been spent for recreation. Steiner in his book *Americans at Play* estimates that in 1930 Americans spent over $4½ billions for vacation travel, over $2 billion for commercial amusements, over $1½ billion for the pleasure use of automobiles, nearly a billion dollars for games, sports, and outdoor life, and nearly half a billion dollars for leisure time clubs.[6]

Steiner summarizes these trends in the following paragraph.

> "Any effort to sum up modern trends in American recreation must lay emphasis upon its universality, its wide diversity of activities, and the tendency toward frequent rather than occasional participation in its enjoyment. Other aspects of almost equal importance are the wide vogue of amusements that provide thrills and excitement, the desire to be on the move and to seek diversion through travel to distant places, the extraordinary interest in the outcome of competitive sports, both professional and amateur, the growing popularity of forms of recreation that can be jointly participated in by both men and women, the willingness to spend a considerable proportion of the family income for recrea-

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[5] Jesse F. Steiner, **Recreation and Morale,** National Education Association, 1201 Sixteenth Street, N. W., Washington, D.C., p. 9.

[6] In **Recreation,** Society for Curriculum Study, 425 West 123rd St., New York City.

> tion, and the wide-spread use of the device of organization for the promotion of leisure-time interests."[7]

These trends have affected the family, the school, the church, the business world, and the state. To the extent that our Mennonite communities have lost their former isolation, they too have been influenced tremendously by these changes in the American scene. The problems confronting us in these fields will be the concern of the remainder of this paper.

A perusal of our conference resolutions does not reveal the full impact that the American emphasis on play and recreation has had upon our church communities. To a large degree our approach until recently has been negative. There has been considerable teaching against worldly amusements, which is important and dare not be neglected. Even the state has attempted to regulate commercial amusements.

The extent to which there is a positive approach to the problem of the recreational and social life of our communities can be somewhat accurately measured by the number of churches that have committees to plan these activities. Fifty-three churches report they have such committees and one hundred-eighty, or 77%, do not. Thirty percent of the General Conference Mennonite churches have social committees and twenty percent of the Old Mennonites have them.[8] It should be pointed out, however, that 101 churches report they have temporary committees for special occasions, although 94 never have even special committees for social occasions.

One may conclude from these figures that nearly half of our churches assume little direct responsibility for the social and recreational life of their people. Seventy-nine communities report that over 75% of their social activity is of an informal nature, not planned by any committees. In 110 communities fifty percent or less of the activity is not planned formally. In answer to the question, "Do the majority in your church believe that the church should concern itself only with spiritual matters and not make itself responsible for the social activity of its young people," 44% replied "yes" and 56% "no."

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[7] Steiner in **Recreation** and Morale, p. 11.

[8] Over 400 questionaires were sent to educational leaders of Mennonite Civilian Public Service Camps. These leaders handed out the questions to young men interested in the problem of leisure time. An attempt was made to scatter them among as many branches and congregations of the Mennonites as possible. After duplicate sets of answers from the same communities were eliminated, answers from over 230 Mennonite communities were left for the study.

The individual who is not acquainted with Mennonite community life might conclude from the above figures that the majority spend most of their time at home and have a very limited social life. The answers to other questions reveal that this is not the case. Two hundred seventeen men before being drafted spent 943 evenings at home each week. This is 4.3 evenings at home but almost three evenings a week away from home.

This time away from home was spent in a variety of ways. Although the statistics available from the CPS questionnaire do not reveal it, we may conclude that visiting in the homes of friends and relatives was an important pastime. A study of the local correspondence in *The Mennonite Weekly Review*[9] for the first six months of 1944 shows 44 references to visiting on week days, 109 references to visiting on Sundays, 114 references with the day not stated and 50 references to visiting on holidays. In contrast to this emphasis upon visiting, one finds very little emphasis upon other activities. This does not mean that other activities were lacking but that visiting has for a longer period of time enjoyed social approval than have other diversions.

There are a few references, however, to other activities. Five family reunions are mentioned, nine music programs are reported and there are reports of eighteen wedding anniversaries. Very few other social or recreational events are mentioned. A welcome to a pastor and his family, an engagement announcement party, a fishing trip, a choir picnic supper, two Sunday school picnics, and several young people's gatherings are reported. There is no mention of attendance at athletic contests, lectures, or city entertainments, although other statistics reveal that these are very important in many communities.

The important function of visiting in the building of Mennonite community solidarity deserves additional study. Likewise the large amount of inter-community visiting as a factor in producing church unity should be more thoroughly studied.

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[9] **The Mennonite Weekly Review,** Newton, Kansas. A Mennonite family paper, published in the interest of Mennonites everywhere.

As was stated before, not all time spent away from home is used in visiting. The high school with its athletics and other functions provides social and recreational opportunities for a large share of our youth in many communities. Ninety-four communities report that their churches approve of their young people participating in high school athletics while 130 communities, or 53%, disapprove. In the average Mennonite community about 25% of the young people attend high school athletic contests. There are 15 communities, however, in which 100% of the young people attend, 40 in which at least 75% attend, and 39 in which at least 50% attend.

The American emphasis upon sport is reflected in the interests of the young men in athletics. Their favorite sport is softball, with over 50% of the votes. Second is basketball with 26% of the votes. Baseball is third with 11.%. It is interesting to note that the branch of the church in which there is very little opposition to participation in high school athletics, The General Conference Mennonites, is the one in which basketball ranks first. Among the more conservative groups, softball has first choice. Only 19.% of the Mennonite communities have teams of their own which engage in contests with other church teams.

Very few Mennonites belong to golf or country clubs. In 28 communities as many as 5.% belong but 13 report that they have no members in these organizations. Ice skating parties are popular, with 100 communities having this activity and 103 not. The answers did not reveal whether this negative vote was due to lack of ice or to some other reason. The majority disapprove patronizing public bathing beaches and public swimming pools, with 70.% disapproving and 30% approving. This percentage varies considerably in the different branches of the church. Only 28.% of the General Conference Mennonite communities disapprove of this practise, while 81.% of the Old Mennonite communities disapprove.

The American emphasis upon week-end activity and the discarding of Sunday blue laws has evidently had its influence upon the Mennonites. It should be pointed out, however, that the American Mennonites have never had a puritanical emphasis upon Sabbath observance and so have been more easily influenced by these trends than some other American religious groups. In 31.% of the communities it is a common practise for young men to play ball or other games requiring considerable physical activity on Sundays.

There are 42 Mennonite communities that reported they could hunt, fish, and go swimming on Sunday without church disapproval. In 81% of the communities this could not be done.

Sunday movie attendance is not common, although 28 communities reported that over 25% of their young people attended. In 114 communities no young people attend Sunday movies and in 56 others only 5%.

Other activities are listed as engaging the interest of many. Garden clubs, music clubs, literature clubs and the like have members in 40% of our Mennonite communities. Thirty-seven communities report such clubs made up exclusively of Mennonites but 192 other communities have no clubs open exclusively to Mennonites. Nearly one-half of our communities have members in the 4-H clubs and about 11% have representatives in the Boy Scouts or Girl Scouts. 34% of our churches have musical organizations other than those appearing in religious services. Fifty-three out of 174 communities or 30% have literary societies and 85 out of 173, or 49% have girls' sewing circles.

Going to town on Saturday evening is a well established custom. Seventy-four communities report that 50% or more of their young people spend Saturday evening in town. Only 20 communities declare that their young men and women do not follow this practice. At least 21 communities admit that 15% or more of their groups frequent taverns where liquor is sold. Sixty-three churches, or %, have no young people who smoke, 65 others have a 5% group of smokers, while 23 communities report that 50% or more of their young men smoke. Nineteen admit that they have seen alcoholic beverages being used in their social gatherings. In 30% of our communities 25% or more of the young people attend movies. In 70% of the churches 15% or less attend. Nearly all churches teach the evils of the moving pictures but in 21 out of 220 communities the leaders approve attendance at "good" movies.

In 6% of the communities as many as 25% or more of the young people know how to dance. In 68% of the communities none know how to dance and in 25% as many as 10% can dance. The young people in 8% of the Mennonite communities have danced in their social gatherings. Folk games, however, are tolerated in 27% of the communities.

Cards are played in the social gatherings of 20% of our communities and in 7 communities they are played in gatherings sponsored by church organizations. A few more than one-half of the communities tolerate such card games as flinch, rook, and authors.

Most of the social gatherings are held in the homes of the communities. 42% of the communities, however, occasionally use school buildings and structures other than homes for social gatherings. Eight have their own building for social and recreational purposes. Ten others report that serious consideration has been given to securing a building for this purpose.

The picture of social and recreational activities in our communities represented by these statistics can now be summarized briefly. Although the majority of the churches recognize that their responsibility goes beyond that of preaching most of them have not taken an aggressive attitude in directing the social activities of their young people. Although negative teaching on card playing, movie attendance, dancing, the patronizing of taverns, and other practises has succeeded fairly well in the more conservative churches, there are many communities in which these restraints are breaking down. A considerable number of our young people follow the pattern of social activity set by the high schools and by the secular society around them.

At this point, however, it is well to call attention to the fact that a positive approach is being taken in many churches and that much activity is now being provided for the young people in many of our communities.

The growth of young people's retreats and institutes is illustrative of this new approach. In August, 1925, the first Mennonite young people's retreat in America was held at Bluffton College, and shortly after, during the same summer, a similar meeting was held at Bethel College. Credit for the creation of these two retreats belongs to C. E. Krehbiel and S. K. Mosiman.[10]

Th annual retreat of the Eastern District Conference Mennonite churches began in 1927 and the California Young People's Retreat in 1928. In 1941 the Saskatchewan Mennonite Young People's Retreat held its first meeting. Between these dates other Rétreat were organized in this branch of the church.

When J. Walter Landis in 1938 donated a plot of land to the

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[10]. From a personal conversation with C. E. Krehbiel, Newton, Kansas, July, 1945.

Eastern District Conference of the Mennonite Church of North America, another forward step in meeting the needs of the young people was taken. This 23-acre retreat grounds has been improved cabins have been built, and plans are under way to build an assembly hall. During the summer of 1945 five retreats will be held at the Men-O-Lan Retreat Grounds, the official name of the camp.

The activities of the Mennonite Youth Society of Saskatchewan deserve special mention at this point. A few years ago the Society purchased an experimental farm from the government. On the grounds are sufficient buildings to accommodate large groups of young people meeting in retreat and in special programs. Last February this youth organization purchased camping grounds on Lac Pelletier, 26 miles from Swift Current, Saskatchewan. The site comprises 228 acres, has seven cabins, and other buildings, including an auditorium 38 x 56 feet. The purchase price was $12,000. It has been named the Elim Gospel Beach and its purpose is three-fold. First, the Beach is to provide a place of spiritual and physical rest. In the words of their pamphlet, "Never before has Christ's gracious invitation 'Come ye apart and rest awhile' been more necessary than today." Their second purpose is to proclaim salvation and victory in Jesus Christ, and third to proclaim unity in Christ. The Beach has a continuous program from June 1 to August 31. Their children's retreat had an attendance of 145 and the young people's retreat 90.[11]

The General Conference of the Old Mennonites in 1921 appointed a committee to study the problems of the young people and two years later they recommended that arrangements be made for young people's conferences. In 1925 the committee continued encouraging young people's conferences and also encouraged organized literary societies, a movement which had been going on unofficially for a considerable period of time. They advised that literary society programs be formulated " to help these functions in building up the churches." Later a book was prepared which has been of great service in young people's literary societies. The report of the committee to the conference in 1927 called attention to the young people's institute recently held at Goshen College and declared that it filled a real need. The 1945 Commission Handbook of the

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[11] From a letter, July, 1945, written by Rev. I. A. Derksen, Superintendent, Box 844, Swift Current, Sask.

Mennonite Commission for Christian Education and Young People's Work reports nine institutes with a total enrollment of 1157 for 1944.

Recently several camp sites have been acquired by groups in the Old Mennonite church. In 1944, the Mennonite Campground Association, an incorporated group of eastern Mennonites, acquired the Laurelville Camp, near Scottdale, Pa. The organization launched a large program in its first season, with a young people's conference, a missionary retreat, a family week, a boy's week, and a Bible conference.

More recently, Old Mennonite leaders in Ohio and Indiana organized the Little Eden Camp Association and purchased a well equipped camp on the north shore of Portage Lake, two miles from Lake Michigan, at Onekama, Michigan. Their program for 1945 consists of a conference for young adults, a boy's and girl's camp, a farmer's week, school teachers' vacation week, Bible conference week, and stock holder's week. The ten boy's and girl's camp was especially successful with over ninety children inattendance.

Little Eden Camp has over a dozen log cottages, a chapel seating 200, a dormitory for 75, a tennis court, trout brooks, children's playground equipment, and facilities for boating and swimming.

The young people's institutes and retreats have been primarily religious gatherings. With the acquisition of these camps, the Mennonite program is being enlarged to include educational, cultural economic, and recreational interests as well. The emphasis, however, in all of these activities is church-centered, spiritual and Christian. This broadening of the program is as it should be, for the Christian's life dare not be departmentalized with the church assuming responsibility for only one area of man's life, that of worship. The entire personality with all of its interests must be unified with a spiritual emphasis at the center.

Retreats, institutes, and camps have influenced the lives of many young people. In 92 communities 50% or more have attended. In 70 others at least 15% have attended these youth meetings. The figures, however, prove that in every branch of the church only a minority of the young people have been privileged to attend institutes or retreats.

Another movement in Mennonite youth circles is the youth missionary project. In 1938 a group of young men, members of the Pigeon

River Amish Mennonite congregation, organized the Huron Missionary Farm Club. The young men raised two acres of sugar beets and earned a net profit of $106.75. The money was used to assist their mission at Flint, Michigan. In recent years the young women of this Michigan congregation have joined the club. Five or six acres of beets are being raised yearly, and net profits of over $500 are being donated to charitable and missionary causes yearly. In 1944 at least 44 youth missionary projects were reported to the secretary of young people's activities of the Old Mennonite church. Attention should be called also to the publication of a booklet in 1944 by the Boy's Activities Committee of the Mennonite Commission for Christian Education and Young People's Work. Its title is *Boys and Their Leaders*. A copy may be obtained free by writing to the commission at Scottdale, Pa.

At this point another summary may be given. Although large numbers of Mennonite youth have been influenced greatly by the recreational standards of secular society and although for years few references to young people's social problems were found in conference minutes, our churches in the last twenty-five years have launched into a program providing opportunities through which its youth may be guided in its social as well as in its religious development.

This more recent positive approach is exemplified by a resolution of the 1945 Dakota-Montana Conference.

> "Since we are social beings and desire companionship and since we recognize that social activity is legitimate and may contribute effectively to the life of the church, and we recognize that the Scriptures lay down principles (Rom. 16:1-23; Phil. 4:1, Heb. 10:25; Luke 15; Acts 2:46,47) and give illustrations of social activity, we encourage our ministry and leadership to take a positive approach to the social problems of our people, seeking to teach, instruct, and guide them in their social activities, at the same time warning them against prevalent types of social activities that are detrimental to spiritual life, such as dancing, movie-going, card-playing, etc. We suggest youth missionary projects, literary societies, singings, family occasions, and such like as offering healthful outlet,while at the same time making a contribution to other elements of church life. I Cor. 10:31; Prov. 17:22; Luke 2:52."[12]

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[12] **Gospel Herald, Scottdale, Pa.**

As the church faces the future in the light of the trends mentioned above, there are certain principles concerning the wise use of leisure time that should be kept in mind. One is that the activity engaged in should be truly *re-creational* in nature, helping to repair the wear inflicted upon the body by the routine of one's work. Commercial interests have taken advantage of the new interest in recreation by building one of our most important industries, with investments totalling over two billion dollars. Competition in the world of leisure frequently has led business to promote demoralizing forms of popular entertainment. As Professor Steiner puts it,

> "The exploitation of leisure has proved to be a profitable financial venture for those business interests that play upon human weakness and promote habits that tend to degrade rather than build up. Liquor, gambling, and vice have long been favorite money-making devices found socially approved forms of entertainment patronized by the general public."[13]

Another tendency has been to emphasize that form of entertainment in which large numbers of people can be crowded into a small space where they pay to see others play or perform. This type of activity is not as desirable as the kind in which the individual himself is a participant and develops his own muscles and mental abilities. There is, fortunately, a noteworthy trend in the direction of smaller attendance at athletic contests and more emphasis upon those sports in which young and old, men and women, can participate directly. It is becoming increasingly difficult to obtain crowds at high school and college football games except when championships are at stake. Steiner predicts that football may soon occupy the minor position that baseball holds as an intercollegiate sport and that the crowds will prefer to see professional football games. Here is a trend that should be studied carefully by the boards of education in our communities. Our Mennonite colleges, too, may find it possible to make use of this trend to institute larger programs of intra-mural sports that can be pursued beyond college and through life.

The physical recreation program in our Mennonite communities should be one that follows through the entire year. The experience of camping for a week or ten days each year is valuable but this is not enough. Jesus found it necessary to withdraw from the crowds for rest more than once a year. There must be regular occasions for these experiences throughout the year. In many communities it may be possible to develop small camps sites, with several cabins, good wells, and picnic facilities. Much could be done by way of stocking streams, ponds and lakes with fish to provide anglers an opportunity to follow their hobby without driving to distant places. Winter sports too must be provided. Coasting, skating and skiing can be provided in many places, but the provisions for these sports do not come about automatically. There must be leadership and often work must be done to prepare the sites to be used for these sports.

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[13] Steiner: **Recreation and Morale,** p. 22.

> Again quoting Steiner, "The eager desire of the American people to spend much of their leisure out-of-doors and to participate themselves in active games of their choice is undoubtedly a major recreational trend amply supported by statistical data from many sources.[14]

It is safe to say that here is a national tendency which we do not have to oppose. Rather we can use it to our advantage and direct it into channels that will provide wholesome recreational and social experiences for our people.

Another principle to guide us is that leisure time should provide experiences which contribute that to our lives which the ordinary routine of existence does not afford.[15] In other words, leisure time should afford creative experiences.

Craft and hobby clubs should be encouraged. One of the lasting values coming out of the Civilian Public Service camps is the training in the creative use of leisure time through craft and hobby programs. Most people enjoy working with their hands and making things that express their own individuality. In the camps the young men have learned a variety of hobbies. The questionnaire revealed that many young men have learned rug-making, wood-working, photography, flower-growing, leather craft, roller skating, ice skating, letter writing, fishing, music appreciation and book binding. Other unusual hobbies were reported. One young man has taken up snake skin collecting. Rug-making perhaps ranks first with leather craft, wood working, and photography following closely.

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[14] Ibid., p. 11.

[15] See Wrenn and Harley, **Time on Their Hands,** American Council on Education, Washington, D.C., Ch. I.

Emphasis upon hobbies is desirable because it develops interests at home, thus counteracting the tendency of young people to spend much of their leisure time away from home and their families. It is hoped that out of CPS will come many young men who will go back into their home communities as leaders in teaching the youth of their churches these creative hobbies they have learned to enjoy. In several churches excellent programs of this sort have been carried on for a number of years. The Old Mennonite church in Fort Wayne has a splendid workship program for its boys. The same is true of the church in Los Angeles. Excellent suggestions can be obtained from the pastors of these two churches.

A well rounded out program of leisure time activity for our communities must also provide opportunities for cultural and educational development under conditions in which the two sexes may intermingle socially. The organizations and equipping of a local museum, missionary garden projects, programs for beautifying church grounds, the forming of local historical societies and the placing of markers, highway and community beautification, and many other projects can have far reaching values.

There was a time when the city had many cultural advantages which country people could scarcely ever enjoy. That day is past. Young people's tours should be organized to visit art galleries, museums, parks, zoos, libraries, and concerts in our larger cities. They should also be shown the slums and other undesirable features of city civilization. It should be possible to organize lecture and music programs in our larger communities. Excellent talent can be brought into our communities, if this is planned wisely. Music festivals in which the choruses of neighboring communities meet for a day of combined singing can be introduced in many places. The annual northern Indiana literary society convention could be copied by other areas. Someone has recently suggested that the young people of neighboring communities should meet once a year not only for a song festival but this meeting should also be a young people's "fair," in which their best handicraft productions, their best canned fruit, their photographic enlargements, their paintings, and other productions be displayed. The CPS handicraft and art display at the Newton, Kansas, General Conference last May was outstandingly successful and suggests many possibilities for young people's gatherings.

Time does not permit mentioning other possibilities for the enrichment of the social and recreational life of our Mennonite communities. In closing, it is perhaps better to emphasize the underlying philosophy of this paper. Our young people should develop as Jesus did, in wisdom and stature and in favor with God and man. Our Christianity must control our mental, our economic, and our social life, as well as our worship experiences. The church must be vitally interested in the entire personality and all of the activities of its members. It cannot allow secular and commercial organizations to set the standards and furnish the sole leadership for our people during their leisure time. The church directly or indirectly must provide guidance.

This is the deep conviction of scores of young men in our CPS camps. In answer to the question, "Give your idea on how the social life of our Mennonite communities might be improved" dozens of them wrote most thought-provoking answers, which every Mennonite leaders should read. Only a few picked at random will be used to show the trend of their thinking. One writes,

> "The social life of our Mennonite communities might be improved by more interest and wholesome leadership from older members of the community. The local pastor could do much in organizing activities. More homes could do some real planning and invite young people for a really good time in the home environment."

A considerable number write that they think the time has come for community buildings to be erected where young people's activities can be carried on under the supervision of the church. In CPS these young men have learned the value of the recreation hall in maintaining unity and morale in their group and they see no reason why the home community cannot have a similar meeting place.

> One young man writes that the "high school has been very successful in entertaining our young people. There are several reasons for that. In the first place they capitalize on the talents of our people. They are used in plays, athletics, musicals, literary contests, etc. I believe the church has failed to challenge these talents in our young people. I believe if the church sponsored an active social and recreational program along with the spiritual that many of our young people would respond."

Many other answers are similar in tone and content. They recognize that considerable progress has been made but they are convinced that one of the major problems of our communities which we have not solved satisfactorily is the one of providing more meaningful social and recreational experiences for our youth.

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